History of Bangladesh and World Civilization

Classes Nine-Ten

NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH

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History of Bangladesh & World Civilization

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Preface

The aim of secondary education is to make the learners fit for entry into higher education by flourishing their latent talents and prospects with a view to building the nation with the spirit of the Language Movement and the Liberation War. To make the learners skilled and competent citizens of the country based on the economic, social, cultural and environmental settings is also an important issue of secondary education.

The textbooks of secondary level have been written and compiled according to the revised curriculum 2012 in accordance with the aims and objectives of National Education Policy-2010.Contents and presentations of the textbooks have been selected according to the moral and humanistic values of Bengali tradition and culture and the spirit of Liberation War 1971 ensuring equal dignity for all irrespective of caste and creed of different religions and sex.

The present government is committed to ensure the successful implementation of Vision 2021. Honorable Prime Minister, Government of the People's Republic of Bangladesh, Sheikh Hasina expressed her firm determination to make the country free from illiteracy and instructed the concerned authority to give free textbooks to every student of the country. National Curriculum and Textbook Board started to distribute textbooks free of cost since 2010 according to her instruction.

History of Bangladesh and World Civilization is an elective subject for Humanities Group of Secondary Education in classes Nine-Ten. It is important for every citizen of an independent country to know the history of his nation. The socio-economic, geographical and cultural evolution reflect in history consequently. Based on revised curriculum, 2012 the textbook History of Bangladesh and World Civilization have been written with special consideration to make a citizen with human qualities, non-communal and spirit of Liberation War. We hope, objectives of the new curriculum has beenn reflected in this textbook appropriately.

Considering the challenges and commitments of 21st century and following the revised curriculum the textbook has been written. The textbook has been revised and re-edited by a prominent educationist to make it learner friendly in 2017.

I thank sincerely all for their intellectual labor who were involved in the process of revision, writing, editing, art and design of the textbook.

Prof. Narayan Chandra Saha
Chairman
National Curriculum and Textbook Board, Bangladesh

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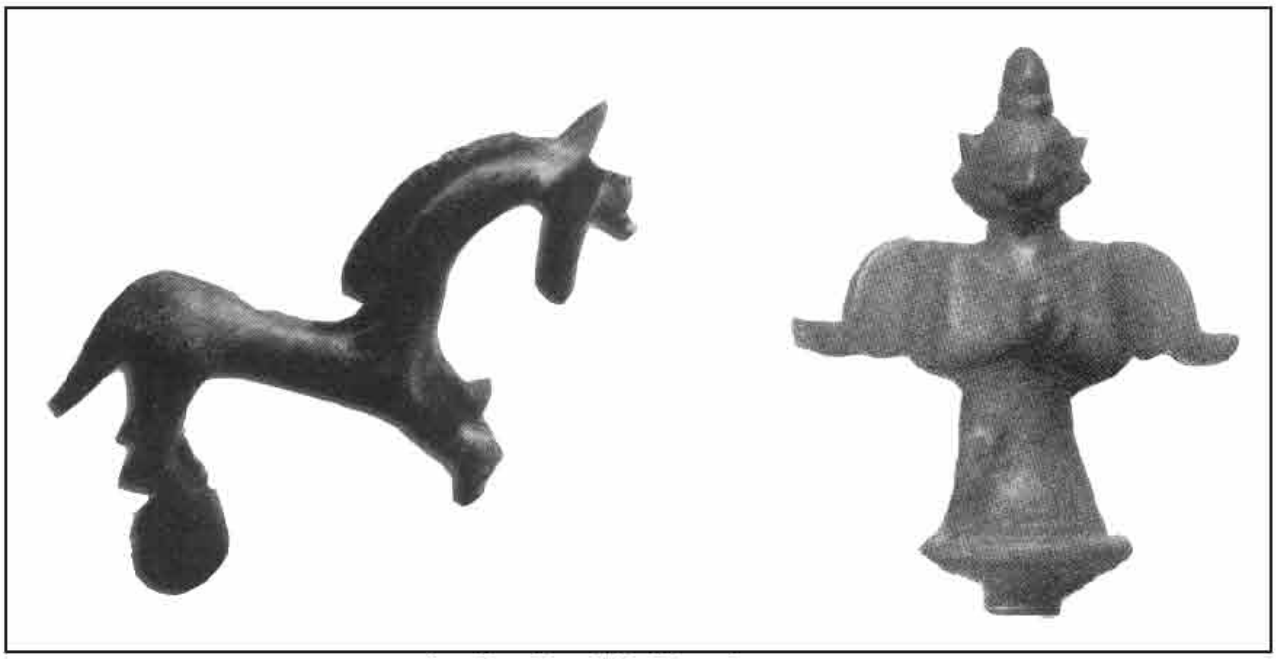
Chapter One
Introduction to History

The Liberation War of Bangladesh took place in 1971. We achieved our victory on 16 December, 1971 by defeating the Pakistani army after a nine month long war. The war of independence is a story of our glory and pride. We have many such glorious events in our national life. If you want to know about them, you have to study the history of Bangladesh. In fact, history presents the truth. In order to have a deep insight into history, you must know the elements and types of history.

Let us begin with-What is history? What are the elements and classifications of history? What are the ways of writing history? What is the necessity of studying history? This chapter focuses on these issues. Therefore, by the end of this chapter you will-



Antifact from Wari-Bateshwar

- be able to explain concepts, nature and scope of history and heritage;
- be able to describe elements and classification of history;
- be able to discuss the usefulness of studying history;
- be interested in history and heritage.

The concept of history and heritage

The meaning of history, *'Itihas'*, comes from the word *'itho'* meaning *'oitijyo'* or heritage. Heritage is related to habits, education, language, art, culture and literature of the past which move on or merge to the future. History is a means to pass traditions

from generation to generation. Historian E.H. Carr defines history as an endless conversation between the present and the past. We all know that our present is based on the past. History is the factual narration of the past and its evolution. Nowadays history also narrates contemporary events that is known as contemporary history. Hence the range of History is extended from the remote past to the present.

The Bangla word of history, "Itihas" is a combination of two fragments *'itiho+ as'*. It means it was like this or it happened. The similar opinion is also expressed by another historian Dd Johnson. He says that History is what has happened. If anything is yet to happen, that is not history.

The English word 'History' comes from a Greek word 'Historia'. This word was first used by the famous Greek historian, Herodotus (5th century BC) who is considered to be the "Father of History". He used the term 'History' to name one of his research works. Herodotus believed that the ultimate objective of history is to seek and record what exactly happened. In his research Herodotus analysed different aspects of the war between the Greeks and the Persians. For example, he recorded different information he could collect, important incidents that took place during the war and the victories the Greeks had. His objective was to inspire next generations for bravery and heroic deeds. So that next generation would not forget those events. Herodotus was the first person who combined the two concepts-history and research together. Thus History turned to science, became completely information based and a subject to research. Historian Rapson thinks that history is the continuous and scientific description of events.

Herodotus

The father of modern History, the German historian Leopold von Ranke thinks that History means the research and the true description of what took place. So, it can be said that History means the sequential and true description of different activities related to the evolution of human society. Authentic history is always written based on facts.

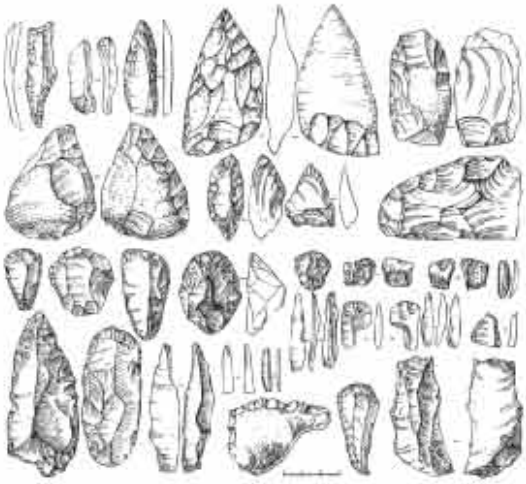
Hiuen- Tsang

Sources of history

Sources of history refer to the facts and findings used to establish historical truth. These elements can be divided into two categories, namely written sources and unwritten sources.

1. Written Sources: The written sources of writing history include literature, overseas accounts, documents, etc. Literary works of different times are also good sources of collecting information about that particular time. For example, the Vedas, Arthashashtra by Kautilya, Rajtarangini by Kalahana, Tabaqat-i-Nasiri by Minhaj-us-Siraj, Ain-i-Akbari by Abul Fazal, etc. have good historical sources.

Again, the narrations or descriptions of overseas travelers are always considered as the important sources of history. The descriptions of the Chinese travelers, Fa-Hien, Hiuen-Tsang and Itsing who came to Bengal respectively from the fifth to seventh century are some of the wonderful written sources of history. The descriptions of this region are also available in the writings of African traveler Ibn-Batuta and others. We can learn about the society, economy, politics, religious practices, rituals and customs of that time of this region from these descriptions.



Stone tools

Literary sources of history include fairy tales, myths, and stories. The Tibetan writer Lama Tamatha uses historical sources of the Pala Dynasty. He describes how the founder of the Pala dynasty Gopala ascended to the throne; but that was done in a very imaginative, literary way. Thus there are hidden truths behind stories and the job of a historian is to find them out through proper analysis and research. Besides, the government documents such as proceedings, file notes and letters also reveal substantial historical truths.

2. **Unwritten or Archeological Sources:** Unwritten or archeological evidences refer to those things or sources from which we can get a variety of historical information about a particular time, place or person. All archeological edifices such as coins, inscriptions on stones or copper, column inscriptions and buildings belong to unwritten elements. Scientific experiments and analysis of these elements disclose the social, political, economic conditions of that time. It helps us understand about the civilization, religious practices, lifestyles, urbanization, utensils used, trade and business, agricultural tools, etc. of the ancient people. For example, we may think about the archeological sites of the Indus civilization as well as those of Mahastangarh, Paharpur and Moynamati of Bangladesh. The new archeological discoveries can change even the history of a nation. For instance, we can consider the new discoveries of

Findings from Wari-Bateshwar

Wari Bateshwar in Narsingdi. The archeological relics found in Wari Bateshwar are proofs of urban civilization in Bangladesh even two thousand five hundred years ago. This discovery is going to open a new horizon about the ancient civilization in the Bengal. Since the discovery is changing many old ideas, the history of the Bengal needs to be written afresh in near future.

Individual Work: Make a list on different sources of history.

Classification of History

With the advancement of human society and civilization, people have been writing history on many new subjects. As a result, the scopes of History are expanding. History is incessantly connecting the past events to the present generation. In that case, it is difficult to classify History. In addition, people, their society, civilization and life-style lie close to each other as the subject-matter of History.

Yet, for the sake of study, discussion and research, history can be divided into two groups—Geographical History and Thematic History.

1. **Geographical Aspect or Geographical History:** It tells about the context especially the place and time related to the history being written. History can again be divided into three groups for the advantage of understanding from the perspective of geographical situation, such as Local or Zonal History, National History and International History.
2. **Thematic History:** Thematic History refers to the history which is written based on a particular subject. The scope of thematic History is very wide. Yet, it can generally be divided into five parts, such as Political History, Social History, Economic History, Cultural History and Contemporary History.

Subject matters of History

History is the evidences and written documents of chronological changes of people, their society and civilization. One of the modem historians, Vico believes that the inception and growth of human society and institutions are the subject matters of history.

Therefore, all the important achievements that contribute to the development and progress of human society and civilization are the elements of history. For example, art, culture, literature, philosophy, sculpture, politics, warfare, religions, laws etc. which as a whole directly or indirectly influence society and civilization Are the parts of History.

Nature of History

History is different from other branches of knowledge. Its formation and presentation are also different. A discussion on the charactorerics of history will give a clear conception about it.

Firstly. History reconstructs the past through authentic informations.

Secondly. The focus of History is the chronological progress of human society and civilization. However, this information must be based on authentic sources.

Thirdly. History never stops; it is dynamic and ever-flowing. For this reasons, it is difficult to divide history as the Ancient, the Middle and the Modem period, etc. Again, the trends of changes did not take place in all countries at the same time.

Fourthly. History is to uphold a perfect account of events that had taken place to the next generation. If the presentation of an event is not neutral, it cannot be authentic History.

Individual Work:	The charateristics of history is to reconstruct the past through authentic imfomation – explain.

Scope of History

History includes everything done by human beings. The edge of history is extended to all branches of human thinking, planning and activities. The scope of History is being modified with the changes in man's thinking and activities. For example, during the first phase of pre-historic period, man's activities were limited to collecting foods. As a result, the scope of History was extended to the activities of food collection. With the passage of time, as civilization expands, so do human activities. It results in the application of more scientific approach in the study of History. Thus, everyday new branches of history are opening and expanding the scope of History. In the nineteenth century though history was regarded as a subject only to study politics, after the spread of Marxism, historians started to exploring history of economics, history of social evolution, history of fine arts, etc.

Necessity of Studying History

History is an account based on the evolution of human society and civilization. Therefore, as a branch of knowledge, the importance of History is limitless. The study of History helps us realize the past and future. Studying history makes man predict about the future and the misfortune that may befall in future . Therefore, the study of History is essential for individual beings as well as for their country and nation.

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Increasing knowledge and dignity: The factual accounts of the past helps increase our knowledge. When this account is about one's own country, its struggle, glory or heritage, it incurs patriotism. This helps become self-determined and self- reliant. Thus the study of History is so imperative to develop nationalism and national unity.

Enhancing awareness: Knowledge of History increases awareness among people. Humans can easily understand the difference between good and the bad if they know the causes of ups and downs of different communities and the causes behind them. Therefore, they become aware of the consequences of their deeds.

Giving lessons from a paradigm: The applied aspects of History is unlimited. By studying history, people could learn a lot from the past events. This lesson can be applied to better the present. Since History teaches through examples, history is called the Educative Philosophy.

The study of History enhances the capacity of our judgment and analysis which helps form philosophical outlook. Consequently, there grows an interest in acquiring and inculcating knowledge.

Group Work: Identify the historical sources of a historical place or sight in your locality by visiting it.

Questions for practice

Multiple Choice Questions

1. Who is called the father of Modern History?

a. Herodotus
b. Leopold Von Ranke
c. Toynbee
d. E. H. Carr

2. The archeological inscriptions obtained in Wari-Bateswar proves that –

i. Bangladesh was rich in pottery from the ancient time.
ii. Urban civilization grew up in Bangladesh during very ancient time.
iii. Thoughts and ideas of the people of ancient Bengal were very developed.

Which one of the below statement is correct?

a. i
b. i and ii
c. ii and iii
d. i, ii and iii

Read the stimulant and answer questions 3 and 4.

Rima went to Comilla with her parents to visit Moynamati Museum during Eid vacation. There she could see coins, stone inscriptions, column inscriptions, copper plates, etc.

3. The sources of history that Rima found in Moynamati museum were –

i. written
ii. Unwritten
iii. Archaeological

Which one of the below answers is correct?

a. i and ii
b. i and iii
c. ii and iii
d. i, ii, and iii

4. Rima will know about acient Bengal from the visit of moynamati museum

i. Social History
ii. Economic History
iii. Cultural History

Which one of the below answers is correct?

a. i and ii
b. ii and iii
c. i and iii
d. i, ii, and iii

Creative Questions

1. Sajal goes to the National Library with his maternal uncle. He reads different types of books there. Despite being a student of science, he likes history books. He collects history books from different sources. Sajal's father rebuked and asked him, 'Why are you killing time by reading such books?'

a. What country was Hiuen- Sang a traveler of?
b. How is the periphery of history expanding with the evolution of time?
c. What kind of sources of history did Sajal find in the National Library? Explain.
d. Do you agree to the attitude of Sajal's father?

Chapter Two

World Civilization

The primitive people did not know cultivation. They wandered around forests and collected fruits and roots. Those were their only food. Then they learned to break down stones and curve out weapons of stones. In those days stone-made weapons were their only instruments for survival. This is why the age is known as the Stone Age. The first part of the Age was known as the Old Stone Age or the Paleolithic Age. In this age, men would hunt animals collectively. They also knew the use of fire.

The Late Stone Age ended with human being's learning to cultivate and it brought an end to their nomadic lifestyle. This age was known as the New Stone Age or the Neolithic Age. Man started to live on the banks of rivers for the purpose of farming land. They learned to build houses and infrastructures. Little by little civilization was formed. In this chapter we will discuss the true stories of how men stage by stage put forward civilization ahead-which we call history.

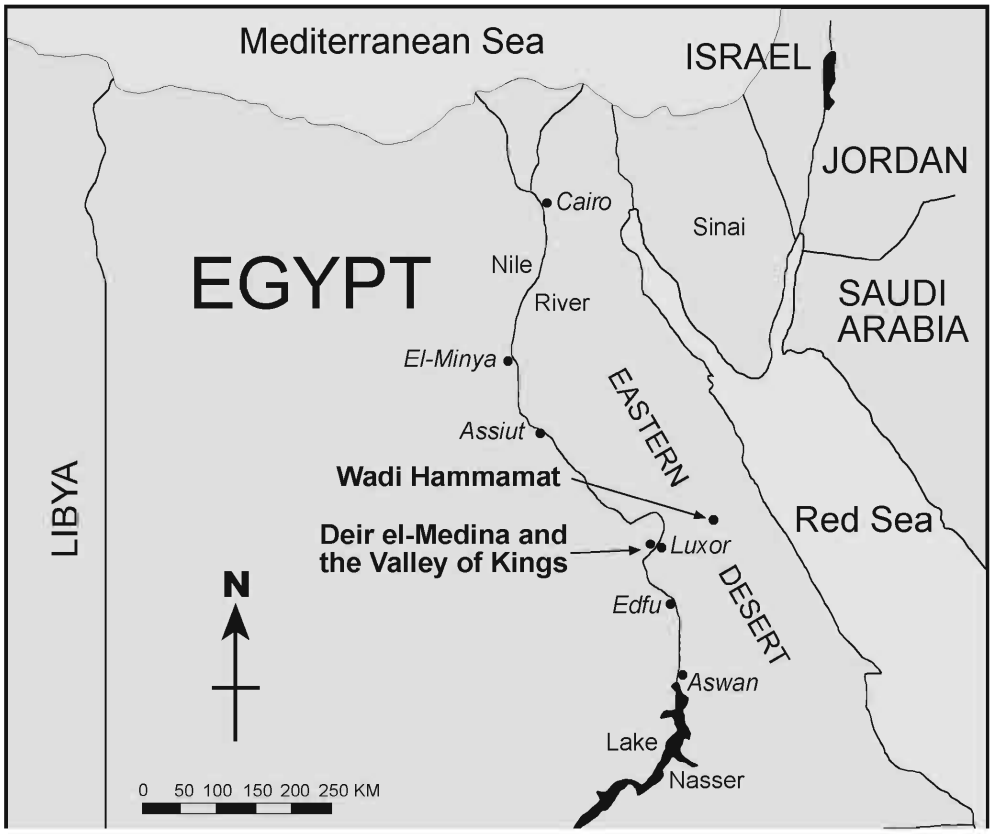
At the end of the chapter we will be able to –

- describe the gradual evolution of the ancient Egyptian culture;
- discuss the state and society of ancient Egypt with the significance of the Nile river;
- evaluate the contributions of ancient Egypt in the gradual development of world civilization;
- know the story of discovery and the geographical location of the Indus civilization;
- describe the political, socio-economic and the religious conditions of the Indus civilization;
- describe the roles of urbanization, arts and sculpture of the Indus civilization in the development of human civilization;
- discuss the emergence of the Greek civilization with description of the geographical location and its time frame;
- explain the concept of a democratic state in respect to a city state;
- describe the contributions of the Greek civilization in education, religion, culture,
- philosophy and science in the development of world civilization;
- describe the ancient Roman civilization by mentioning the geographical location and the time frame;
- explain the different stages of the city of Rome and the Roman administration
- analyze the contributions of Roman civilization to the development of education, literature and the writing system;
- describe the contributions of the Roman civilization in architecture, sculpture and science to the development of world civilization;
- discuss the contributions of religion, philosophy and law of the ancient Roman civilization to the development of world civilization;

- respect the ancient history and tradition by learning about the world civilization.

Egyptian Civilization

Background: The North-east side of the African continent which is now known as Egypt was once the center of the ancient Egyptian civilization. From 5000 B.C to 3200 B.C, one state emerged on the banks of the Nile River. From this time onwards, Egypt began to influence the ancient civilizations through many contributions.



Map : Ancient civilization of Egypt

In the later periods from 3200 B.C the Early Dynastic Period began which marked the beginning of the historical eras of Egypt. In this period, Narmer or Menes (known by both names) united the Lower and Upper Egypt and became the first ruler and priest of Egypt. He received the honor of being the first Pharaoh. Hence Egypt under the rules of the Pharaohs began to flourish and leave its mark in the world civilizations with important contributions.

Geographical Location: From a geographical point of view Egypt was situated in a very important location with three continents surrounding it. The country was situated on the coast of the Mediterranean Sea, surrounded by Asia, Africa and Europe. In the north of Egypt is the Mediterranean Sea, in the east the Red Sea, in the west the Sahara

Desert and Sudan and other African countries in the south. It has a total area of nearly 4, 00,000 square miles.

Time Frame: The Egyptian civilization continued for more than 2500 years. The long and sustaining history of Egypt began in 5000 B.C. particularly in the Neolithic Age.

However, Egypt was founded under the leadership of Menes and maintained its glory and zenith for 3000 years. In the 10th century B.C a barbarous nation of Libya took over the throne from Pharaohs. In 670-662 B.C the Assyrians spread their dominance over Egypt. But in 525 B.C Persians took over Egypt and the glorious sun of the ancient Egyptian civilization finally came to set.

State and Society: In the Pre-dynastic period Egypt was divided into small administrative regions. They were called Nomes. The first ruler or the first Pharaoh, Menes or Narmer, in 3200 B.C united the entire Egypt into one state and made Memphis, located in South Egypt, the capital. From then on, Egypt became a unified state and the dynastic rule emerged. The title Pharaoh originated from the Egyptian term 'Per-o' The Pharaohs were very powerful. They believed that they were the decedents of the Sun God. The title 'Pharaoh' was hereditary. Only the son of a Pharaoh could inherit the title Pharaoh.

Individual Work: Make a flow chart showing gradual periods of the rise and fall of the Egyptian civilization.

The Egyptians could be divided into particular classes based on their professions; such as, royal family, priests, elites, scribes, traders, artists, the farmers and slaves to the lands.

The economy of Egypt was basically agriculture based. The staple agricultural products were wheat, barley, cotton, onion, peach, etc. In trade and commerce they were equally advanced. The cultivated wheat, sheets of linen, earthen pots, etc. from Egypt were exported to Crete Islands, Phoenicia, Palestine, Syria and other neighboring countries. The Egyptians imported gold, silver, elephant tusks, wood from their neighboring countries.

The River: The river Nile originated from Victoria Lake of Africa. From there the river ran through different countries and finally through Egypt it fell into the Mediterranean Sea. The father of history Herodotus aptly said, "Egypt is the gift of the Nile". Without the Nile river Egypt would have been nothing but a desert. In ancient times, the Nile river flooded every year. After the flood, the land on both sides of the banks would be fertile with the black silt and Egyptians would cultivate many crops in the silt left behind by the flood water.

Contributions of the Egyptians to Civilization: There is no way to dispute the contribution made by the Egyptians to ancient civilization. Their religious beliefs, art, sculpture, script writing, invention of paper, the study of science and knowledge everything has been enriched by their tremendous contributions. A very unique characteristic of the Egyptians was that every sphere of their lives was influenced by their religious thoughts and beliefs.

Religious Beliefs of the Egyptians: Probably there is no nation among the ancient civilizations that was more involved and influenced by the religious rituals than the Egyptians. Because of this, many of the philosophical ideas, rules and regulations, rites and rituals of human civilization came from the Egyptians. They worshipped inanimate objects, idols and also animals. Though there have been many changes in their religious views. They had a firm belief that the Sun god 'Ray' or 'Aman Ray' and the God of nature, grain and the river Nile 'Osiris' together ruled over the entire world. However, the most important God to the Egyptians was the Sun god 'Ray'.

Individual Work: Draw a chart of the exported cash crops and the imported trade products of Egypt.

The Egyptians believed that the dead will come back to life again. Therefore, they used to keep dead bodies fresh by making mommies of the dead bodies and created Pyramids to protect the mommies. The Pharaohs ruled the nation as the representatives of God on earth. They were the chief priests and they appointed other priests in different services.

Pyramid

Industry: The paintings and art of the Egyptians are very diverse and historically important. Similar to other countries the art and painting spurred from the religious beliefs of the Egyptians. They first started the painting to decorate their pyramids and their tombs. The popular colors of the time were black and white. In the tombs, pyramids, temples, palace, gardens and even in the walls of common households, the Egyptian artists used to draw beautiful and spectacular pictures. These pict res depicted the political, religious, social and family lives of ancient Egypt.

The Egyptian artists also had tremendous achievements in curving and sculpting. The furniture, earthen potware, gold, silver and valuable stone plates, ornaments, mummy's faces, everyday tools, elephant tusks, etc. bear the mark of excellence of the Egyptian craftsmanship.

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Individual Work: Draw a chart of the murals illustrated in the wall by the artists of Egypt with their subject matters.

Sculpture: No other civilization has been able to make such a contribution as the Egyptians in the art of sculpting. The greatness of size, diversity of style and the religious fervor found in the large scale statues reflect the excellence of the sculpting art of the Egyptians. All the statues are influenced by the religious feelings, rituals and philosophy of life and death. Each and every sculpture in some way or the other bears piritual artisanship. The greatest specimen of Egyptian sculpture is the Sphinx in Giza. The Sphinx is a statue that has the body of a lion and the head of a man. The biggest Pyramid in Egypt is Pharaoh Khufu's pyramid. The temples of Egypt also reflect the beautiful work of sculpting of this great civilization.

Sphinx

Writing System and the Invention of Paper: One important features of the Egyptian civilization was the invention of written characters and letters. The writing system in Egypt emerged with the spread of urbanization. 5000 years ago they were the first to invent a 24 consonant alphabet system. At the very beginning, they communicated and expressed their feelings by drawing pictures. This type of writing system was known as 'Hieroglyphic' or sacred alphabet.

The Egyptians learned to make paper from the mash of reed-like plant. They wrote on this paper. The Greeks called this paper papyrus. The English word "paper" came from the word papyrus. It is noteworthy that Napoleon Bonaparte in his campaign to Egypt discovered a stone plate that is known as the Rosetta stone. On this stone was encrypted in Greek and Hieroglyphic language that conveyed much information about ancient Egypt.

Hieroglyphic Inscription

Science: It has been said that the Egyptian civilization was based on agriculture. So the flood, the navigability, the measurement of current, ebb and flow of the river Nile and the measurement of land were very important for the Egyptians. Therefore, astrology and mathematics had a deep connection with these measurements. So the Egyptians

managed to master this two disciplines for the purpose of necessity. They introduced two branches of mathematics: Geomatry and Arithmatic. The Egyptians knew how to add, substract and divide. In 4200 B.C the Egyptians invented the first solar calander of the world. They also came up with the concept of 365 days for a year. The ancient Egyptians invented sun dials, shadow dials and water dials to measure time.

The Egyptians were interested in applied science for their faith in religion. They believed in the after life and believed that the Pharoahs will be emperors in the next life. So they invented ways to prevent the dead body of the Pharoahs from decaying. From this practice they came up with the process of mummification. The Egyptian scientists found out ways to stop the body from decomposing using chemicals and other proceduers.

The ancient Egyptians were also advanced in medical science. They knew how to diagnose diseases of the eye, teeth, stomach, etc. They also knew how to cure diseases through surgery. They could successfully attach broken bones, read the pulse and measure the heart beats.

The Egyptians practised philosophy and literature. Thier work of literature did not contain sorrows or sufferings. They were very optimistic. Their literature exubarates happiness and prosperity.

Indıvıdual Work. What is the relationship between Astronomy and mathematics with Egyptian agriculture.

Indus Civilization

Background: As this civilization emerged on the basin of the Indus River so it is called the Indus civilization. The culture of the Indus civilization is also known as the Harappan culture or the Harappan civilization. The story of the discovery of this civilization is very interesting. There were many hills in the city of Mohenjodaro in the Larkana district in the present day Sind province of Pakistan. The local people called these hills 'the hill of the dead'. (the meaning of Mahenjo-daro is the same). Under the guidence of the Bangalee acheologist Rakhaldas Bandopadhay, people of the archeology department started to excavate the hills thinking they would find some ruin site of Buddhist temples. Unexpectedly, they came across specimen of the Bronze Age civilization. At the same time in 1922-23 AD, by the efforts of Daya Ram Sahni, another excavation in Harappa in the Montogomary district in the West Punjab took place where ancient civilization was discovered. Under the guidance of John Marshal, many other sites were discovered by the archeology department.

Geographical Location: Although the Indus civilization is the earliest civilization of the subcontinent, it spread over a large area. The biggest sites that revealed the most specimen of this civilization were Mohenjodaro and Harappa; yet, this civilization was

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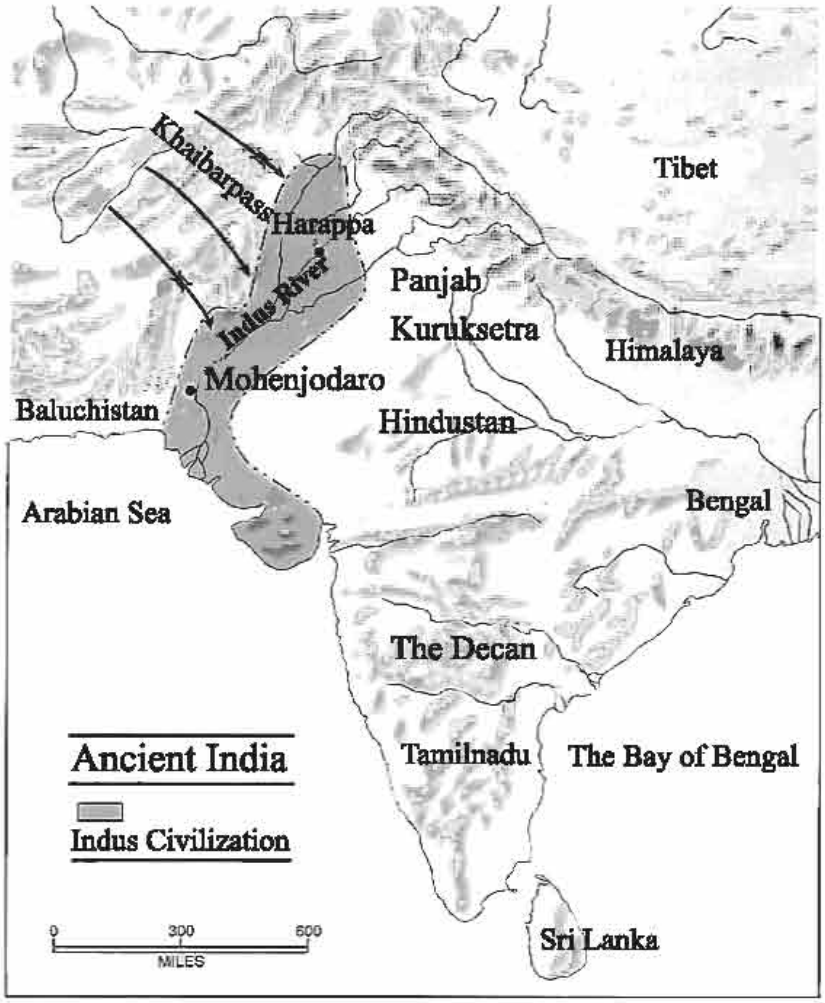
not restricted to only these two cities. From Pakistan's Punjab and Sind province to India's Punjab, Rajasthan and in different places of Gujarat there have been discoveries of the evidence of this civilization. Historians believe that from the Punjab to the Arabian, Sea the Indus civilization expanded to a large area.

Individual Works: In which regions of India and Pakistan has the specimen of the Indus civilization been found? Make separate lists of the regions of each country.



Map : Indus civilization

Time Frame: There are different opinions among the historians about the time frame of the Indus civilization. According to the experts, 3500 B.C to 1500 B.C is the period of the rise and decline of this civilization. However, there are again different views among the experts regarding the decline of this civilization. Historian Mortimer Wheeler believes that this civilization existed from 2500 B.C to 1500 B.C.

Political and Social Conditions: Nothing is certainly known about the political life and the governing system of the Indus civilization. The urban design of both Mohenjodaro and Harappa were quite the same. A careful observation of the ruins of both the cities reveals that the cities were built premeditatedly on high foundations. A

city fortress was built in a platform at one side of the city. The city was protected by a wall. The rulers of the city lived inside the city fortress. The administrative houses were also situated within the fortress. The city had an entrance gate. The fortress and the large buildings indicated a centralized government system that had ruled the two cities for several years. This centralized administration controlled the lives of the common people.

People lived together as a community in the Indus civilization. Nuclear family system was a very common custom. The society was divided into social classes. All men did not enjoy the equal rights. There were mainly two classes in society: the rich and the poor. The farmers lived in the villages. There is evidence of two different types of households in the city for the rich and the labour classes.

For clothes they usually used cotton and wool. The Indus civilization was matriarchal. Women of this civilization had a very refined taste. They loved wearing ornaments. The popular ornaments for women were necklace, bracelet, rings, ear rings, waistbands, armlet, bangles, anklets, etc. They wore long embroidered clothes. Men also wore ornaments.

Economic Condition: The main basis of economy of the India civilization was on agriculture and produced crops. Animal husbandry is another important part of their economy. Aside from the subsistence of agriculture and animal husbandry, the Indus people supported themselves by pottery, metal work, weaving, making ornaments, and working with valuable stones. The trades of the Indus Civilization maintained conmercial commaication with the foreign countries to export their high quality goods. They maintained regular trading relations with the traders of Afghanistan, Baluchistan, Central Asia, Persia, Mesopotamia, Southern India and Gujarat.

Religious Condition: As there is no evidence of any temple or monastery in the Indus civilization, it is not clear what religious views the Indus people harbored. However, there is no doubt that they had some sort of religious views. Although there is no existence of temple and places for worship, in view of the large number of female terracotta figures found in the Indus valley, some scholars believe that the Indus people worshipped Goddesses. Mother-worshiping was very popular among the Indus people. They also worshiped trees, stones, snakes and animals as Gods and Goddesses. They believed in the afterlife and for that reason they put everyday items and ornaments in the grave of the dead.

Individual Work:

1. Make a list of the popular ornaments of the women of the Indus civilization.
2. What is the relationship between the prosperity of the crafts and the prosperity of trade in the Indus civilization?

Contributions of the Indus civilization: One of the earliest civilizations of the world is the Indus civilization. The contributions of this civilization are as follow:

Town Planning: Harappa and Mohenjodaro are the two biggest cities found among the ancient cities in the region believed to be of the Indus civilization. All the houses in both the cities were made of terracotta and sun-burnt bricks. A sophisticated and technologically advanced urban culture is evident in the Indus civilization. The quality of municipal town planning suggests the knowledge of urban planning and efficient municipal governments. The design of both Mohenjodaro and Harappa were the same. Major streets ran across the cities. The streets were straight. Every house had open courtyards, wells and bathrooms. Waste water was directed through smaller drains to the main covered drains, which lined the major streets. The drainage system helped keep the streets clean. There were lamp posts in both sides of the streets.

Measurement System: The people of the Indus civilazation were the inventors of weight of goods. Their invention is considered a great contribution to civilization. They used various types and sizes of weights for measuring different goods. They also knew the system of measuring length through tick off scale.

Industry: The first thing that comes to mind when we talk about the industries in the Indus civilization is their pottery industry. They knew how to use the potter's wheel and made beautiful earthen pots with it. They also drew attractive designs on the pots. The weavers were expert in weaving and knitting. Furniture, weapons and ornaments were made out of metal. They learned to make bronze from the mixture of copper and tin. The craftsmen made utensils out of silver, copper and bronze.

They were used to make ornaments out of gold, silver, copper, electrum and bronze. The mentionable ornaments were rings, bangles, nose ring, necklace, ear rings, armlets, etc. The Indus people did not know the use of iron. Apart from metal, Indus people were able to make ornaments with valuable stones as well. They were expert craftsmen in handicrafts made from elephant tusks.

Group Work: Make a list of industries that the people of the Indus civilization were good at.

Architecture and Sculpture: The Indus civilization has left a very important and amazing contribution to the field of architecture. We have found from two room houses to twenty five room houses. In some places three storied houses were found. The most significant specimen of architecture in Mohenjodaro is the Assembly Hall that is 80 feet long. Besides a big palace has also been found. In Harappa there is a big Granary. The Great Bath found in Mohenjodaro is a water reservoir that is suitable for indoor swimming.

The Great Bath

In the art of sculpting the Indus civilization also left its mark of excellence. Although the stone statues found were very few in number, the quality and the craftsmanship in them were exquisite. So far 13 figures and one limestone head were found from this civilization. In Mohenjodaro, one dancing female figure was found. Besides many small human and animal figures were also found that belonged to this civilization. 2500 seals were also found form the excavations at Harappa and Mohenjodaro. These were used for trading and religious purposes.

Seal

Work: Fill in the chart ঃ

Architectures of the Indus Civilization	Location of the site

Greek Civilization

Background: For many years archeologists around the world have been fascinated with the truth behind the alluring stories of 'Iliad' and 'Odyssey' written by Homer, the great poet of Greece. Around the end of the 19th century Homer's story did not only reside in his poetic verses, the truth of one of the great civilizations of ancient times came out. The Greek civilization is one of the greatest ancient urban civilizations situated in the Aegean archipelago and the west coast of Asia Minor. The ruins of hundred cities including the epic city of Troy, were discovered. This was known as the Aegean Civilization or the pre-classical Greek civilization.

It is bounded by the Greek mainland on the west, Asia Minor (now Turkey) on the east, the island of Crete on the south including the small islands of the Aegean Sea. The Greeks were the part of a very prosperous and culturally enriched nation. This civilization can be divided into two parts-

1. The evolution of this civilization was in Crete. The time period of this civilization is from 3000 B.C to 1400 B.C.
2. The second is called Mycenean or Achaean civilization. This civilization was named after the name of the Mycenae city, situated on the southern region of the mainland of Greece. This civilization existed from 1600 B.C to 1100 B.C. It is believed that flood or foreign invasion brought a decline to this civilization.

Geographical Location and Time Frame: Greece is surrounded by the Adriatic Sea, the Mediterranean and the Aegean Sea. There are two terms that go complimentary with the Greek civilization. One is 'Hellenic' and the other is 'Hellenistic'. The Hellenic culture flourished in the capital city of Athens in the Greek peninsula. On the other hand, the Hellenistic culture flourished with the amalgamation of Greek and the Non- Greek cultures in Alexandria in Egypt under the rule of Greek emperor Alexander the Great.

Sparta, the Military State: Sparta is one of the many city states that emerged in ancient Greece. This city state was situated in the south of Greece in the area known as Peloponnese. Sparta was different from other city states. A close observation into the lives of the Spartans reveals that they were influenced by military actions and war tactics. Their focus was to increase the military resources of the city rather than to improve the quality of life for the citizens. In 800 B.C after a long battle, the Dorian soldiers were able to take over Sparta. The local people who were defeated in the war were called land slaves or the 'helots'.

The defeated inhabitants who were forced to become land slaves were large in number. To sustain their rule the rulers of Sparta had only one thing in mind- to supress their uprising.

The Spartans' lives were dedicated to save Sparta. The Spartan society emerged from the necessity of war. The rulers of Sparta were dedicated to prepare its citizens for war and to lead the army. For their war-driven attitudes, the Spartans were left behind in social, political, economic and cultural advancement.

Athens, the City State: In ancient Greece the first democratic state to emerge was Athens. But in the earlier days Athens was a monarchy. In the 7th century B.C the mon-archy declined and a form of aristocracy emerged. The power came in the hands of a few elites. They only looked at their own interests in the name of ruling the state. As a result, agitation grew up among the mass people even though they failed to attain power. But some people attained power using them. They were called 'Tyrants' gradual disappointment among the common people and the deprivation of the farmers were turning into a pos-sibility of an uproar, a revolution. Consequently, in the 7th century B.C there was a reform in the state administration. Earlier the members of the noble families were thought to be aristocrats. But after the reform, wealth became the primary standard of aristocracy. In the time of crisis, all the people of the state unanimously nominated a few people to bring reform to the state. Among those few people, the most famous of the aristocrats was Solon. He introduced some new laws and minimized the strictness of the previous laws. He passed the law to free the farmers from debts. He was also responsible for bringing economic reforms to the state of Athens.

After Solon, Peasistratas and Cleisthenes were the ones who came forward to establish the rights of the people of Athens. They both worked to reform the laws and to bring prosperity and peace to the people of the state. However, Athens saw the zenith of democracy at the time of Pericles. His time is known as the "golden age" of Greece. In 460 B.C he came to power and ruled for 30 years. He accepted all the political demands of his citizens. During his time, he gave his citizens right to fully participate in the administrative, legislative and judicial system of the state. The members of the jury who gave the verdict of the trial were chosen from the common citizens. Athens reached the height of success in every field during the time of Pericles. In

Pericles

430 B.C. one fourth of the people of Athens died in a terrible plague. Pericles also died in the plague. After his death, Athens lost its former glory and decline became inevitable Athens, the state that had great achievements in science, philosophy, literature and politics fell to the military state of Sparta. The longtime war that went on between the two states was known as the Peloponesian War. The Peloponesian War (460 - 404 B.C) was fought three times between the two leading city-states in ancient Greece, Athens and Sparta. The two states formed coalition with their respective allies. Athens formed the Delian League with its allies. Peloponesian League was lead by the Spartans. As a result of the war, Athens lost its prosperity and independence. In 369 B.C. Athens went under Sparta. After this city-state Thebes was taken away by Athens. In 338 B.C. the Macedonian King Philip took over Thebes and Athens came under the Macedonian rule.

Group work: Make a list of those great persons of Athens who brought various refroms and passed laws for the welfare of the people of the state.

Contributions of Greece to Civilization: Although for the geographical location the Greek city states were separated from each other, their culture was the same. They believed that they inherited the same cultural trends in spite of the political difference. Their language, religion, literature and games and sports united the whole Greece together. Athens played a dominating role in defining the culture of Greece. They gave the name of this culture Hellenic Culture.

Education: The Greek scholars had much idea about education. They gave importance to moral and spiritual education. Some of them thought that the responsibility of ruling the state should be in the hands of educated citizens. The education system should reflect the philosophy and the goals of the government. The main purpose of education is to teach discipline and obedience. Greek boys at the age of seven started going to schools. The boys from the rich family were educated formally until they were 18 years of age. The boys of the farmers and the craftsmen used to receive the primary education. The children of the slaves were prohibited from going to schools. The girls were not allowed for any institutional education.

Group Work: Fill in the chart

What did they do for the welfare of the citizens of Athenians?	
Solon	
Pericles	

Literature: The contribution of ancient Greece to literature is a great gift to human race. Homer's famous epics 'Iliyad' and 'Odyssey' are still famous specimens of the great works of literature. The Greek achieved the highest success in literature especially in the genre of drama. They were particularly experts in tragedy. Aeschylus is known as the father of tragedy. His famous drama was 'Prometheus Bound'. However, the greatest dramatist in Greek civilization was Sophocles. He wrote over a hundred dramas. Among his famous plays the most popular ones are King Oedipus, Antigone and Electra. Another famous dramatist was Euripides. Aristophanes was specially famous for comic and satirical plays. The Greeks also showed their credit in writing history first. History writing started during this time. Herodotus was known as the Father of History. The first history book of Herodotus was written on the war between Persia and Greece. Thucydides was the father of scientific history. His famous book was The Peloponnesian War.

Religion: The Greeks had twelve Gods and Goddesses. They worshiped natural forces and also famous warriors. Zeus was the father of the Gods. Apollo was the sun God, Poseidon was the sea God. Athena was the Goddess of knowledge. Among the twelve Gods and Goddesses, these four were the principal ones. The priests looked over the religious matters by order of the government. People from different city-states gathered together and worshiped the sun God Apollo in his famous temple of Delphi in Delos.

Philosophy: Greece made a significant contribution to the field of philosophy. Philosophy emerged as the Greeks searched for answers to the questions about the origin of the universe, how the change is taking place in the world, etc. Thales was one of the earlier philosophers. He was the first to explain the reason for eclipse of the sun. After him didactic philosophy was introduced in Greece. This sort of philosophers were known as the Sophists. They believed that there was no absolute truth in this world. Pericles was a follower of this branch of philosophers. Socrates was the most famous among these philosophers. The main goal of his education was to create an ideal state and ideal citizens. His teaching included speaking out against tyranny. Plato, the famous student of Socrates took Greek philosophy to a peak of excellence. Aristotle, Plato's student was also a very famous philosopher of the time.

Science : The Greeks first started practising science in 600 B.C. The Greek scientists were among the first to draw the map of the world. They were the first to prove that the world is one of the planets in the universe and it is revolving in its own orbit. The Greek astrologers were also able to explain the reason behind the sun and moon eclipse. They were also the ones to first identify that the moon does not have any light of its own and that the lightening and the thunder was not a result of Zeus's anger, but it was a natural cause and effect. Euclid, a geometrician was an expert in physics. The famous mathematician Pythagoras, physician Hippocrates were also much famous.

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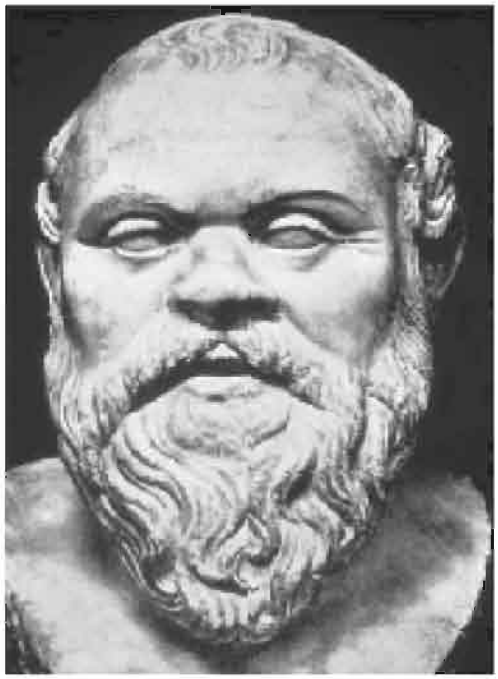
Architecture and Sculpture: Greek civilization was well developed in architecture and sculpture. The evidence of the excellence of the Greek art can be found in the carvings and designs on the earthen wares. We can see specimens of Greek architecture around the country. They built large palaces on tall pillars having beautiful, detailed sculpting on them. One of the greatest examples of the excellence of Greek architecture is the temple of Parthenon or the Goddess Athena's temple. In Athens one can still find the beautiful works of Greek architecture in the ruins of Acropolis.

The Greek sculpture gave birth to a golden era in the world of art. The famous sculptors of the time were Myron, Fidias and Praxiteles.

Games and Sports: The Greeks paid special attention to the games and sports of the children. They had their initiations in games and sports in the schools. The Greeks had tremendous interests in physical training and sports. In different festivals, the Greeks arranged sports competitions. Among them the most popular competition was the one they did in honor of Zeus.



Socrates

The most popular sportsmen in Greece took part in the Olympics. In the Olympics they organized sports like race, wrestling, spear throwing, boxing, etc. The winners were congratulated with garlands of olive branches and leaves. The Olympics was held every four years. It was a very prestigious competition and sportsmen from other city-states would come to Athens to take part in it. Olympics were renowned for creating solidarity among the participants coming from other city-states instead of enmity.

Individual Work: Make a list of the famous scholars of the Greek Civilization.

Roman Civilization

Background: Before the declination of the Greek civilization, another great empire and civilization emerged on the banks of the Tiber river in Italy. This civilization was known as the Roman civilization as it centered around the city of Rome. In the earlier days Rome was under the rule of one king. There were also a Senate and a Council. In 510 B.C, when the king became a tyrant he was dethroned and a republic was established. The Roman civilization sustained for nearly 600 years.

Geographical Location and Time Frame: Rome is situated in the western part of central Italy. Italy expanded from the Mediterranean in the south of Italy to the Alps

in the north. The Adriatic Sea is between Italy and Yugoslavia. On the beaches of the Adriatic Sea, in the north-eastern side of Italy is the ancient sea port, Adria. The Mediterranean is also in the western side of Italy. This part of the sea was known in the ancient times as the Etruscan sea. Rome was an agriculture based city because of its favorable agricultural conditions. As a result of this, the frequent conflicts between the inhabitants and the invaders were common in Rome. These conflicts turned the Romans nation into expert soldiers.

If we analyze the history of Rome, we will see that through all the ups and downs, the conflict and struggle eventually Rome was established in 753 B.C. In 476 B.C the Roman finally saw its end in the hands of the barbarous German nations.

Rome and the Roman Rule: The city of Rome is situated on the top of seven mountains, twelve to thirteen miles away from the origin spot of the river Tiber. And so this city is known as the city of seven mountains. In 2000 B.C a group of people who belonged to the Indo-European family started living in Italy. They were the Latinos. Their language 'Latin' is named after them as well. The Latin King Romulus founded the city of Rome. The city is named after him.

Rome did not become a democratic country in a day. Step by step, though many struggles and conflicts Rome came to be a democratic state. The historians divided Rome into particular phases. For example, from 753-510 B.C was called the period of kingdom. In this period seven kings ruled over the country. During this period the last emperor Tarquinius Supercus was overthrown and the Republic began. The republicans system sustained from 500 B.C to 60 B.C. As the Republican system emerged, the people of Rome nominated their revolutionary leader Brutus and another man as representatives of the state. After the fall of the Monarchy the people of the state were divided into two groups. They were the Partricians, who were the aristocrats and the Plebians, who were the commoners. Small farmers, craftsman, traders were members of the Plebian group.

Individual Work: Make a list of the rivers, seas and mountains that were used to describe the Roman civilization and point out the places they are situated on a map.

In the first two hundred years of the republican state was the history of warfare between the Patricians and the Plebians. The Plebians were the deprived group.They continually revolted for their rights. Finally, the Plebians were able to win some rights.

Due to their revolt, the Roman laws started to be written. In 450 B.C the Plebians wrote 12 laws on a bronze plate. As a final victory of the revolution one member from the two Plebian counselors were selected to stand for election. Thus the Roman Republic headed for a democratic transformation.

Although Rome was a Republican state, it gradually emerged as an imperialist power. In a very short time, Rome was able to create dominance over entire Italy. Form 146 B.C to 46 B.C. the Roman Empire underwent a dark age. Rome became agitated and conflicted with the frequent power struggles between rich and poor, revolutions of the slaves and violence and bloodshed for power.

The Roman economy depended on the slaves. The slaves were no longer able to tolerate the inhuman torture on them and revolted under the leadership of Spartacus. They were able to continue their revolt for two years. After the murder of Spartacus in 71 B.C the revolt finally came to an end. Unbearable torture and misery came down upon the salves.

Apart from the internal conflict, Rome became involved in a bloody war. As a result, the ambitious generals took over the power and civil war spread in the entire country. At one stage of the power struggle, three captains came to power in a mutual understanding. The large Roman Empire was divided into three parts among three Generals: Octavious Caesar, Mark Antony and Lepidus took over the rule which was known as the triumvirate. Lepidus was the ruler of the African Provinces; Octavious Caesar was ruler of the Italian Empire and the western part of Italy and Antony was the ruler of the eastern part of the country. However, the triumvirate did not work for long, because the three had the ambition to become the one and only ruler of the Roman Empire. Consequently, in a short time the power struggle began again. Octavian Caesar defeated Lepidus and Mark Antony increased his power by marrying the princess of Egypt Cleopatra. But in the end, he was defeated by Octavious Caesar in the power struggle. Octavious Ceasar came to power and took the name Augustus Caesar. He is known in history by this very name. Augustus Caesar died in 14 AD. The most significant incident of his time is the birth of Jesus Christ. After the death of Augustus Caesar, Rome again fell into conflict and chaos. The foreign invasions particularly the frequent attacks of the Germanic tribes become more and more catastrophic. Apart from that the internal conflict in Rome gradually weakened the entire country. Rome finally fell in 476 B.C as the last Roman emperor Romulus Augustulus failed to defend the empire from the attack of the barbarous Germanic tribes. In the mean time, Christianity prospered and the Germanic tribes emerged.

Contributions of Rome to Civilization: Rome was influenced by the Greek in art, literature, philosophy and architecture. They imitated and followed the Greeks in these aspects. However, they achieved superiority over the Greeks and other nations in the fields of military organizations, administrations, law and engineering. The modern world is truely indebted to the Romans for their contributions in these fields.

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Group Work: Write in the chart the names of the three emperors of the triumvirate and the places they were in charge of:

Name of the Emperor	Places they were in charge of.
1.	
2.	
3.	

Pelotas and Terence were very famous for their contributions in literature in this era. They both left great marks in composing comedies of the time. The greatest achievement in literature was found in the period of Augustus Caesar. Horace and poet Virgil were very popular during that period. Virgil's famous work Aeneid is still the one of the best translated works of the world. Ovid and Livi were famous poets of the time too. Livi was also a famous historian. The famous historian Tacitus was born in this time.

Architecture, Sculpture and Science:

One of the most significant characteristics of the Roman architecture is its enormity. The temple 'Pantheon' made by emperor Hardin is one of the astonishing examples of Roman architecture. In 80 A.D. the Roman emperor Titus built the Colosseum, a theater that could house 5600 spectators at a time. The art of sculpting also flourished beside the blooming field of architecture. The sculptors of Rome created figures and sculptures of Gods and Goddesses, emperors and many mythical characters out of marble.

Colosseum

Some of the scientists left their marks in this field. Among them, Pliny developed an Encyclopedia of science. In this Encyclopedia nearly 500 scientist's works have been included. The Romans also had contribution in the field of medicine. Salsas, a famous scientist wrote a book on medicine. Gallon Rufus has also contributed significantly in medical science.

Religion, Philosophy and Law: The Romans were influenced by the Greeks in the field of religion. Many of the Greek Gods and Goddesses have been adapted to the Roman culture with a different name. The principal God for the Romans was Jupiter. Other important Gods and Goddesses are: Juno, Neptune, Mars, Vulcan, Venus, Minerva, Bacchus, etc. The Chief Priest of the temples oversaw the religious rituals. But, the Romans did not believe in the afterlife. From the time of Augustus Caesar, the

custom of worshiping the emperor as the supreme god began. It is noteworthy that during this time the Messiah of the Christian religion Jesus Christ was born. In the later years Christianity spread side by side of the Roman religion. Many Romans were converted into Christianity. The Roman emperor was furious at this popularity of the new religion, because according to the Christian sacrament, the emperor could not be worshiped as equal to God. In consequence, the Roman emperors put a ban on the preaching of the new religion and inflicted torture on the converted Romans. However, Emperor Constantine was converted to Christianity and made Christianity the official religion of the state.

Many people believe that the Roman philosophy is influenced by the Greek philosophy. However, Cicero and Lucretius (98 B.C.-55 A.D.) were able to give many well established concepts and ideas in Roman Philosophy. In Rome the philosophical trend of Stoicism was very popular. In 140 B.C. Pontius in the island of Rhodes first started this trend of philosophy.

In the world civilization, the most significant and important contribution of the Romans was its law. In the mid- 5th century B.C. the Romans were able to formulate the criminal and civil laws. Emperor Justinian in 540 B.C. wrote these laws in 12 bronze plates and these plates were hung in public places for the people to see. According to the Roman law, all men are equal. The Roman laws are divided into three sections. They are:

1. Civil Law: This law was obligatory for the Roman people. This law was both in written and unwritten forms.

2. People's Law : This law was applicable for all the citizens of the nation. This law also included the protection of individual rights. This law acknowledged slavery. Cicero was the legislator of this law.

3. Natural Law: This law talks about the basic rights of the citizens. The modern world relies heavily on the Roman laws. In the 6th century B.C. Justinian first compiled all the Roman laws and legislatures in one place and published it.

Exercise

Multiple Choice Questions:

1. How many consonant letters did the Egyptians invent?

a. 23 b. 24

c 25 d 26

2. **Why was religion so important for the Egyptians?**
   a. Egyptians were influenced by religion in every sphere;
   b. The Aristocratic society gave importance to religion;
   c. Priests ruled the country;
   d. The Egyptians believed in religion.

Read the following passage and answer the question number 3 and 4:

Sima and her family were overwhelmed watching the performance of different countries in the opening ceremony of the Olympic Games. Sima saw the program and remembered of a civilization. She thought of organizing a cultural ceremony in her school and took inspiration from the show.

3. **What civilization did Sima remember?**
   a. Roman b. Greek
   c. Chinese d. Sind

4. **By this sort of programs among nations concrete:**
   i. unity of economy
   ii. exchange of cultural views
   iii. political tolerance

   Which of the above answers is correct?
   a. i b ii
   c. iii d. i,ii,iii

Creative Questions

Bangladesh is a riverine country. Almost every year both the banks of the rivers are overflowed here due to flood. When the flood water goes down, the land in these areas get more fertile due to alluvial deposits. As a result, farmers in these areas have good harvest that contributes to their properity.

a. Which king established the city of Rome?
b. Explain why the rules of three rulers did not last long?
c. Explain what civilization is similar to the situation described in the stem and how?
d. Analyse the significance of the situation stated in the stem in flourishing the civilization.

Chapter Three

Janapadas of Ancient Bengal

In any discussion of history periodization is treated as an important issue. This periodization is marked based on socio-economic and political condition of a ruling dynasty. The historians think that 500 B.C to 1300 A.D is the ancient age of history. Meanwhile, some others think that 500 B.C to 600 A.D should be treated as early historic period as well as the time frame from 700 A.D. to 1300 A.D would mention as pre-medieval era.

Geography of Bangladesh and its Influences

Bangladesh is situated on the southern part of Asia. The political condition here changed from the very beginning of history. This is why the boundary also changed in course of time. Bengal was divided into two parts after the British left India in 194 7. Its western part was incorporated with India and the eastern part with Pakistan. The part of Bengal of Pakistan was first named East Bengal and later on East Pakistan. In 1971 it became an independent state through the Great War of liberation. The new name of this country became Bangladesh.

The great Himalaya is situated on the north of Bangladesh while the Bay of Bengal's widespread blue water is on southern part. Except the south-eastern part adjacent to Myanmar, the whole country is surrounded by India. The total area of Bangladesh is 1,47,570 square kilometers. Most of the landscape all over this country is plain land. A number of river-channels and canal-lakes found spread all over this country. The main rivers here are the Padma, the Brahmmaputra, the Meghna, the Jamuna, the Tista and the Karotoa.

The lifestyle and history of a country are influenced largely by its geographical location. This is why, in the different parts of world we can notice different types of livelihood, customs and varied ways of life. Here the connectivity and transportation of goods depend on river as we get a plenty in number. At a time Bengal soldiers became skilled in naval warfare to defend their country form the outside invaders. Again, an agrarian society was also formed here on the basin of fertile land.

The weather here is tropical. Geographical condition of this land enables the people to be calm and polite. On the other hand, due to the variation in climate, the people here also get used to fighting against the disasters as storm and cyclone that make them brave. This is why they had to struggle for decades to establish their basic rights. Therefore, it is said not only the character but also the food habit, dress, housing pattern of people here are influenced by geographical features. This variation of landscape also gives us some extra benefits for our defence. The rivers keep our land safe form the greedy insight of foreign invaders. After all, the 1100 miles distance also played a vital role in the emergence of Bangladesh in 1971.

In ancient age Bengal (now Bangladesh and West Bengal) was not a unique or soveriegn state like present Bangladesh. Different parts of Bengal were divided in many small regions in their own way. These regions of Bengal were collectively named as 'Janapadas'.

Map : Janapadas of Ancient Bengal

At the end of this chapter we will be able to –

- identify the present locations of the Janapadas of ancient Bengal and describe them;
- explain the importance of the Janapadas in investigating information of ancient Bengal;
- become interested to know the importance of the Janapadas in acquiring knowledge about the history of ancient Bengal.

Janapadas

The state as undivided Bengal was not born at a time. It flourished through Janapadas. From different inscriptions and literary works, we came to know about sixteen Janapadas of Bengal. However, the borders of the Janapadas never remained the same. Sometimes, the area of some Janapadas extended as well as declined. Some Janapadas are described below:

Gaur: Though the name of Gaur' seems familiar, there are not clear evidences about which area was referred to as Gaur in ancient time. In the 7th century, Sasanka was called the Gaurraj (King of Gaur). Its capital was Karnasubarna. Gaur was situated at the present Murshidabad. The Lakhnauti in the regian of Maldhah was called Gaur at the begining of the Muslim period.

Banga: Banga was a very ancient Janapada. A Janapada named Banga was built to the east and the south-east of present Bangladesh. It is surmised that a nation named 'Banga' lived here.

The old stone inscriptions, validate two parts of Bangla. One was Vikrampura and the other was Navya. There is no existence of any place called 'Navya' at present. It is thought that the lower marshy places of Faridpur, Barisal and Patuakhali are included in this 'Navya' region. The old Banga was a very powerful region. The Bangalee nation derieved from the word "Banga".

Pundra: Pundra was one of the most important Janapadas of ancient Bengal. It is said that a nation called Pundra built up this Janapada. Pundra of that time was extended at least across the regions of Bogra, Rangpur, Dinajpur and Rajshahi. Pundranagar was the name of the capital of the Pundras. Subsequently it became known as Mahasthangar. Experts infer that Mahasthangar, seven miles away from Bogra is the ruins of the ancient Pundravardhana. It was Pundra which was the

Remains of ancient Pundranagar

most prosperous Janapadas of ancient Bengal from the perspective of ancient evidences. The inscriptions found on the stone wheels here are perhaps the most ancient in Bangladesh.

Harikela: The writers of the seventh century have also described another region called Harikela. Harikela was situated at the end of eastern Bengal. It can be assumed that Harikela spread from Sylhet to Chittagong at the present time.

Samatata: Samatata was situated in the East and South-east Bengal as a neighbouring Janapada of Banga. Some think that Samatata was the ancient name of present Camilla. The coastal region extending from the eastern shore of Ganges-Bhagirathi to the tributary of the Meghna was probably called Samatata. In the seventh century its capital was the place named Bara Kamta, 12 miles west of Camilla city. Some ancient remnants have been found at Mainamati, Camilla. The Shalbana Bihara is one of them.

Barendra: Another Janapada of ancient Bengal could be known in the name of Barendree, Barendra or Barendra Bhumi. It was also a Janapada of North Bengal. It is thought that Barendra was located in the vast area of Pundra. The Barendra region was extended across a vast area of Bogra, Dinajpur and Rajshahi region as well as probably of Pabna region.

Tamralipta: Tamralipta Janapada was situated to the north of Harikela. Tomluk in the region of present Medinipur was the heart of Tamralipta. It started to be known as Dandobhukti since the seventh century.

Chandradeep: Apart fron the Janapadas mentioned above, there was another tinier Janapada in ancient Bengal. This was Chandradeep. The very Barisal region of today was the mainland and the heart of Chandradeep. This ancient Janapada was situated in the place between the Baleshwar and the Meghna.

We could get a fair conception of geographical shape, demarcation, political characteristics of the then Bengal from the Janapadas of ancient Bengal. Then there was no political unity in ancient Bengal. The powerful rulers would gain ruling power over more than one Janapada through extending their domination.

Individual work: Make a list of any four Janapadas of anccient Bengal and indicate their location.

Exercise for practice

Multiple Choice Questions

1. **What Janapada did Bengalee national originate from?**

   a. Barendra b. Pundra c. Banga d. Gaur

2. **The Tamralipti Janapada was–**

   i. a coastal area very humid and low-lying

   ii. known to be the centre for land trade

   iii. the best for navigation

   Which one of the following answers is correct?

   a. i and ii b. i and iii c. ii and iii d. i, ii and iii.

Read the stimulant and answer question 3-4

Shila with her parents went to visit Barendra Museum of Rajshahi during winter vacation. After going there she got familiar with ancient inscriptions. Among these there was particularly an inscription on the wheel of stone. She came to know that it was an ancient stone inscription found in Bangladesh and this inscription was made during the reign of emperor Ashoka.

3. **Inscription of what Janapada was Shila familiar with?**

   a. Gaur b. Pundra c. Samatata d. Barendra

4. **The above-mentioned Janapada was an important one in ancient Bengal. Because it-**

   i. was the most ancient of the civilization
   ii. was known to be an prosperous city
   iii. was a famous centre for river- trade

   Which one of the following answers is correct?

   a. i b. i and ii c. i and iii d. i, ii and iii

Creative Questions

1.

Shalban Bihar, Moynamoti, Comilla

a. What do you understand by Janapadas?
b. Which was the capital of Sasanka , the king of Gaur?
c. What Janapada of the ancient time is referred to in the above-mentioned stimulant? Explain.
d. Do you think the said Janapada was the most developed in ancient Bengal? Give arguments in favour of it.

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Chapter Four

Political History of Ancient Bengal (326 B.C. -1204 A.D.)

We can get an idea about chronological history of ancient Bengal since the Pala rule. It is not easy to find out the history before that. During this period no ruler could reign for a long time all over Bengal. So, the political life of Bengal evolved disconnectedly. There was an unstable situation after the end of the Maurya and the Gupta rule. Some independent kingdoms rose through this instability. During the age of the evolution of independent states, king Sananka of North Bengal was the most powerful. After his death there was no competent ruler in Bengal for a long time. As a result, there appeared anarchy and disorder all over the kingdom. Nearly one hundred years passed all the way through this condition. Afterwards, a leader named Gopala brought this unstable condition to an end and established the Pala dynasty. In the middle of the twelveth century the Pala dynasty came to its downfall. During that Pala regime small independent kingdoms came into being in South-East Bengal. After that the Senas coming from Kamataka of South India established a kingdom in East Bengal. The Sena reign continued for about two hundred years. In the first decade of the thirteenth century the Sena reign yielded to Muslim power. Then a new chapter started-the Middle Age of Bengal.

At the end of this chapter we will be able to -

- give an account of the important dynasties of ancient Bengal and their regimes;
- explain the political condition of Bengal prior to the Pala age ;
- develop positive ideas about the contributions of the then important dynasties to political practices of ancient Bengal;
- explain chronological political history of ancient Bengal after knowing about important dynasties;
- give an account of the kingdoms of South-east Bengal;
- describe the administrative system of ancient Bengal.

Important Dynasties of Ancient Bengal and Administrative System

Bengal during the Age of the Maurya and the Gupta

There were no sources available to write any chronological history of ancient Bengal prior to the age of the Guptas because people of that time were not used to writing history like those of today. We get a few sources of history from sporadic and separated comments in Indian and foreign literatures about Bengal of that time. But it is not possible to write any chronological history mentioning dates, years and authentic events by on the basin of these unconnected events. In fact, in 327 B.C.-326 B.C.

during the invasion of India by Greek hero Alexander, history took its original form. In the writings of Greek writers there was a powerful kingdom named 'Gongaridoi' in Bengal. The nation 'Gongaridoi' inhabited in the region between the two streams of the Ganges now known as the Bhagirathi and the Padma.

The Greek writers referred to another nation called 'Prasioy' in addition to 'Gongaridoi'.Their capital was Palibothra (Patliputra). From the descriptions of the Greek writers, it can be thought that these two nations fought together under the same dynasty against Alexander. It may be assumed that during the invasion of Alexander, the king of Bengal conquered Magadha and extended his Kingdom upto the Punjab. He was someone from the lineage of the Nanda king of Pataliputra. It is beyond doubt from comments of ancient Greek writers that the king of Bengal was the most powerful during that time.

Just after two years of the departure of Alexander from India in 321 B.C. Maurya king Chandragupta Maurya established the lordship of the Maurya Dynasty on a vast region of India. During the reign of Emperor Ashoka (269B.C.-232 B.C.) the Maurya rule was established in North Bengal. The region turned to a province of the Mauryas. Ancient Pundranagar was the capital of this province. Besides north Bengal, Maurya rule was established in Karnasuvarna (Murshidabad), Tamralipta (Hoogly) and Samatata (South-east Bengal).

After the fall of the Maurya Empire, Shunga dynasty and later Kanva dynasty appeared. It is thought that they established their rule on some small regions. After that quite a good number of foreign powers invaded India. Among them Greek, Saka, Pahlava, Kushana are mentionable. But, it is not certain said whether these invaders came upto Bengal.

The Gupta empire was established in India in 320 A.D. Then some independent kingdoms came into being in Bengal. Among them Samatata of South-east Bengal and Puskorona of West Bengal are mentionable. Some areas of North Bengal came under the possession of the Gupta empire during the reign of Gupta emperor Chandragupta I. Though whole Bengal was conquered during the reign of Samudragupta, Samatata was a vassal kingdom. Since the reign of Samudragupta up to the middle of the sixth century, North Bengal was used to be considered as a 'Province' or 'Bhukti' of the Gupta Empire. Like the Mauryas, Pundrangar of Mahasthangar was the capital of the Guptas.

Bengal in the Post-Gupta Period

As a result of the attacks by the daring mountainous tribe the Huns in the fifth century and by Joshovarman of Malava in the sixth century, Gupta rule completely came to an end at the very first half of the sixth century. After the fall of the great Gupta Empire, there was the emergence of small independent kingdoms in North India. Thus, after the fall

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of the Gupta empire, political instability grew all over north India. With that chance two independent kingdoms came into being. One of them was Banga. It was situated in the southern region of South-east Bengal and West Bengal. The second kingdom was Gaur. It's location was in the western and northern regions of Bengal.

Individual work : Write down the background of Banga and Gaur Janapadas in the history of Bengal.

The independent Kingdom of Banga

An independent kingdom emerged in the Banga Janapada with the advantage of the weaknesses of the Gupta Empire. It is known from 'Copper Inscription' declarations that three kings, named Gopachandra, Dharmaditya and Samachardeva ruled independent Bengal. All of them assumed the title 'Moharajadhiraj'. Their regime was between 525A.D.-600 A.D. When and how the independent and powerful Banga kingdom collapsed is not clear. It is a notion that Kirtivarmana, the king belonging to the Chalukya dynasty brought about the downfall of independent Banga kingdom. Those who do not hold similar opinion say that due to the rise of independent Gaur kingdom, the Banga kingdom collapsed. The rise of some feudal kings is also held responsible for the fall of independent Bengal. Before the seventh century independent and feudal kings belonging to Bhadra, Kharga, Rahr dynasty rose in the kingdom Samatata of south Bengal.

The Independent Kingdom of Gaur

After the fall of the Gupta dynasty in the sixth century, the kings known as the 'Later Gupta Dynasty' with the title 'Gupta' extended their domination in North Bengal, northern side of West Bengal and Magadha. In the middle of the sixth century Gaur became known as a Janapada in this very region. As a result of fifty years of generational fight among the Maukharis and the subsequent Gupta kings, constant attacks of the Tibetans from the north and the Chalukyans from the Deccan, the kings belonging to the Gupta dynasty of Bengal became weak. Taking the complete advantage of this condition, a feudal king named Sasanka grabbed the power of Gaur region and established the Gaur kingdom at the beginning of the seventh century.

Sasanka: The identity, rise and the life of Sasanka are not yet clear to the scholars. A ruler of a large region under the Gupta kings was called 'Mahasamanta'. It is thought that Sasanka was a 'Mahasamanta' of the Gupta king Mahasenagupta and may be his son or nephew.

The capital of Sasanka was Karnasubarna. After strengthening his possession in Gaur he started to extend his kingdom to neighboring regions. He extended his border conquering Dandobhukti (Medinipur), Utkal of Odisha (north Odisha) and Konghod

(South Odisha), Magadha ofBihar. His kingdom was extended to Varanasi to the west. The king ofKamrupa (Assam) was also defeated by him. Then he paid attention to the west border of the kingdom. At that time there were two powerful kings in North India. One was Thaneswar belonging to Pushyabhuti dynasty and the other was Kanyakubza belonging to the Maukhari dynasty. However, due to the nuptial bond of Rajjyoshree, the daughter of Prabhakarvardhan, the king of Thaneshwar with Grahavarmana, the Maukhari king ofKanauj, there emerged an alliance between Kanauj and Thenshawar. Rajjyoshree had two brothers named Rajyovardhana and Harshavardhana. As a result of this alliance, the security of Bengal was at stake.With a view to ousting the Maukhari, Sasanka moved forward. As a counter step Sasanka also enhanced his power in diplomatic ways making friendship with Devagupta, the king of Malaba.

Before Sasanka had reached to the north, Devagupta, the king of Malaba defeated Maukhariraj Grahavarmana the king of Kanauj. His wife, Rajyoshree became a captive. Then Devagupta started to march towards Thaneswar. On the way Devagupta was defeated and killed by Rajyovardhana. Rajyovardhana then moved towards Kanauj. But, he had been killed by Sasanka before he could exercise his lordship over Kanauj and rescue his sister Rajjyoshree.

After the death of Rajyovardhana, Harshavardhana ascended to the throne of Kanauj and Thaneswar. Without any delay, he started a military expedition against Sasanka to rescue Rajyoshree and to take revenge on him. At that time Vaskarvarma of Kamrupa came in alliance with him. But, it is not perfectly known about the result of fight or whether there was any fight between them. Sasanka died sometime before 637 A.D.

Sasanka was a follower of Shaiba religion. Hiuen-Tsang called him spiteful of Buddhism. But, there is no strong evidence about the matter till today. Sasanka is a notable name in the seventh century history of Bengal. He was the first important sovereign ruler in the history of ancient Bengal.

Work: Make a list of the rivals who Sasanka fought with.

Matsyanayam and the Pala Dynasty (750A.D.-1161 A.D.)

There came a dark and disastrous age in the history of Bengal after the death of Sasanka. Bengal remained without any competent ruler for a long time. As a result, there was anarchy and disorder in the kingdom. In one hand Harshavardwan and Bhaskarvarman lacerated Gaur, on the other hand, every landlord was locked in clash with one another with a view to becoming the king of Bengal. There was no one to take care of the central power with an iron hand. This period of anarchy has been called 'Matsyanayam' in Pala 'copper inscription'. 'Matsyanayam' refers to a condition of

anarchy and disorder like when the big fishes catch and swallow the small fishes in a pond. The powerful kings of Bengal took complete control over small regions in such a way. This period of anarchy lasted for one hundred years. In the middle of the eigth century this anarchy and disorder came to an end with the rise of the Pala reign.

The mind of the people of Bengal was embittered with long standing anarchy and disorder. In order to get rid of such extreme sufferings, the senior leaders of the country made up their mind that forgetting all strife and conflict they would elect one for the position of king and all of them would accept his lordship. The people of the country also accepted this proposal gladly. As a result, a man named Gopala was elected for the position of king. During the reign of the subsequent ruler Dharmapala, this selection story of Gopala was derived from the copper inscriptions of Khalimpur.

Nothing special can be known about the earlier life of Gopala. Nothing clear is also known about the identity of the Pala dynasty and their original abode. The name of Gopala's father was Bapyot. His grandfather was Doitovishnu. No royal title was seen before their names. So, it is thought that they were ordinary persons. The Pala reign began in Bengal with Gopala's ascending to the throne. The kings of Pala dynasty ruled this country for 400 years at a stretch. No other dynasty ruled this country so long as the Pala dynasty. Ascending to the throne, Gopala paid attention to extend his kingdom. He brought nearly the whole region of North and East Bengal under his rule. Many opine that Gopala reigned for 27 years. But the modem researchers think that he ruled the country from 756A.D. till 781 A.D.

Individual work: What does 'Matsynayam' mean? What was the nature of 'Matsynayam' in the society?

After the death of Gopala, Dharmapala (781A.D. -821A.D.) ascended to the throne of Bengal. He was the most famous of all the Pala kings. His rule was established throughout Bengal and Bihar. During that time a competition was going on among three dynasties on exercising domination in North India. One was the Pala dynasty of Bengal, the other was Gurjarpratihara of Rajputana and the third one was Rashtrakutas of the Deccan. In history, this fight is known as 'the Tripartite Struggle'. This fight started at the end of the eighth century. The first fight took place between Dharmapala and Vatsaraja belonging to Pratihara dynasty. Dharmapala was defeated in this fight. Yet, Dharmapala conquered quite a number of regions beyond Bengal. He extended his kingdom to the region between the Ganges and the Jamuna, conquering Varanasi and Proyaga. Though Dharmapala was defeated at the start of the triparpite struggle, he did not suffer much harm because after the conquest, Rastrokutraja returned to the Deccan. Taking this advantage, Dharmapala occupied Kanauj. But, within a short period of

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time the king of Pratihara Nagabhatta II occupied Kanauj. As a result, there was fight between him and Dharmapala. At this time also Dharmapala did not suffer any loss. Because, as before, the Rastrokutaraja Govinda III came to north India and defeated Nagabhatta II. After the defeat of the Pratihara king, Dharmapala also surrendered to Govinda III. After that when the king of Rastrakuta, returned to his country, Dharmapala again got the opportunity of extending his domination. Some historians also think that Dharmapala conquered Nepal. He reigned nearly 40 years (781A.D.-821 A.D.).

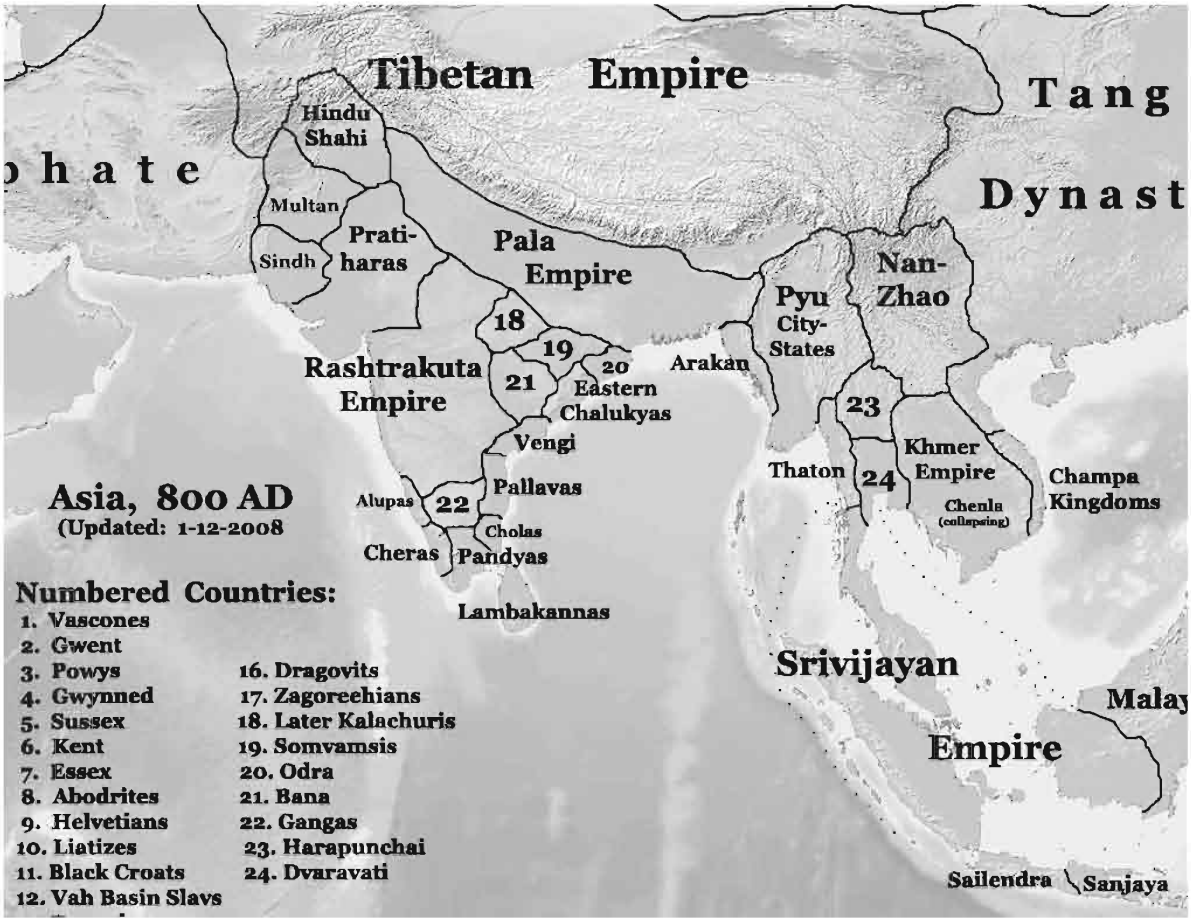
Like his father, Dharmapala was a Buddhist. Among the Pala kings he assumed the highest sovereign title 'Parameswara, Paramavattaraka Maharajadhiraja'. He built a Buddhist monastery 24 miles east of Bhagalpur. As his second name or title Vikromshil, it was named as 'Vikromshil Vihara'. Like Nalanda, Vikromshil Vihara also gained name and fame throughout India and beyond India. It was known as a famous Buddhist center of learning throughout India from the nineth century to twelveth century.

Somapura Maha Vihara, Paharpur, Naoagaon

Many Buddhist monk of Tibet used to come here to study and many famous Buddhist scholars preached Buddhism in Tibet. Dharmapala built an enormous Vihara at Paharpur in the district of Noagaon also. It is known as 'Somapura Maha Vihara'. This architectural work has been recognized by the UNESCO as a World Heritage Site. No other stupendous Vihara like it has yet been discovered anywhere in India. He probably built a Vihara in Udantapura. According to Tarnath, Dharmapala built 50 study centers for the learning of Buddhism.

As a king, one of the characteristics of the Pala age is to patronize the subjects of all religions equally. For that reason, though he was a Buddhist, Dharmapala did not have any abhorrence towards other religions. He believed that there is no relation between individual religion of the king and the running of the kingdom. So, he would abide by the obligations of the scriptures and he would take care so that people of every religion could practise their respective religions. He gave a land free from tax to build a Hindu temple of Narayana. Most of those whom he gave land were the Brahmmins. The Prime Minister of Dharmapala, Garga, was a Brahmmin. His generations were employed to the position of the Prime Minister of the Pala kings for ages.Dharmapala was one of the most famous rulers in the history of ancient Bengal. The country which was once the playground of anarchy and oppression suddenly became extremely powerful under his leadership and was able to establish his lordship in Northern India.

Individual work : Dharmapala was one of the most famous rulers. Mention three characteristics in favor of this statement.



Map : Pala Empire

After the death of Dharmapala, his son Devapala (821A.D.-861 A.D.) ascended to the throne. He was an able posterior of his father. Like his father, he was able to expand the kingdom. Devapala directed successful military expeditions against the kings of Pratihara and the Rastrakuta in northern India. He occupied a large region of Northern India. He was also able to extend his domination on Odisha and Kamrupa. After all, it was his time when the Pala kingdom expanded the most.

Devapala was a great patron of Buddhism. It was he who repaired the Buddhist monasteries ofMagadha. He built a monastery in Nalanda and an enormous temple in Buddhagaya. He established a new capital in Munger. He permitted Balputradeva, the great king belonging to Shailendra dynasty of Java, Sumatra and Malaya to build a monastery in Nalanda. In addition to that, five villages were also given to bear the expenses of this monastery. From this event, we can get the proof of intimate relationship between Bengal and the archipelago of South-east Asia.

Devapala was very respectful to learning and the learned. Buddhist scholars of different countries adorned his royal courtyard. Under the patronization of Devapala Nalanda University then became the main center of Buddhist culture in whole Asia. He employed Indragupta, a Brahmmin, expert in Buddhist scriptures to the post of Chan

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cellor of Nalanda University. Buddhism was active again in northern India centering round this Nalanda University during his rule which was nearly lost.

Since the death of Devapala the fall of the Pala empire began. After his death some chicken-hearted and idle inheritors ascended to the throne. They could not keep up the glory and power of the Pala empire. As a result, the Pala empire gradually marched towards downfall. The tenure of regime of Devapala's son Vigrahapala I to Vigrahapala II ranges from 861 A.D. to 866 A.D. Narayanapala (866A.D.-920 A.D.), son of Vigrahapala I ruled for a long time (866 A.D. to 920 A.D.) He was a weak and spiritless ruler. As a result, during his reign the boundary of the empire started to shrink. After Narayanapala, Rajyapala, Gopala II and Vigrahapala II ascended to the throne one after another. They ruled the kingdom supposedly from 920 A.D. to 995 A.D. During the time ofVigrahapala II, the ruling power of the Pala kings were limited only to Gaur and its adjoining regions. During the time of these weak kings, the Pala empire suffered huge losses at the attack of the kings belonging to Chandela and Kalachuri dynasties of northern India. As a result, inside the Pala empire there was the rise of the Kamboja dynasty in particular sections of North-west Bengal.

Thus with the Pala empire at the face of ruin, then Mahipala I (supposedly 995A.D.-1043A.D.), competent son of Vigrahapala II came forward with a beam of hope. The most mentionable achievement of his life was driving away the Kamboja and restablishing the Pala empire after occupying East Bengal. Then he concentrated on conquering other kingdoms. His empire expanded from east Bengal to Varanasi and Mithila. He could maintain his own domination in most of the places in the kingdom from the attack of two strong royal powers of India of that time- Tamil king Rajendra Chola and the Chedi king Gangeyodeva.

Mahipala was a follower of Buddhism. He was a generous patron of Buddhism from his heart. He was careful in protecting the olden monuments. He built an enormous Buddhist monastery at Nalanda. Some Buddhist monasteries were also built in Vanarasi during his time.

Mahipala was attentive to humanitarian activities. Many large ponds and cities are still associated with his name. He founded many cities and dug many large ponds. The cities are Mahigonj of Rangpur district, Mahipur of Bogra district, Mahisontosh of Dinajpur district and Mahipala City of Murshidabad district.Among the 'dighis' Mahipala Dighi of Dinajpur and Sagar Dighi of Mahipala in Murshidabad are famous. Probably, Mahipala got his popularity through his mass welfare activities.

The sun of good luck of the Pala dynasty rose again during the 50-year reign of Mahipala. This is why he will remain ever memorable in history. If Mahipala did not happen to appear during the quick fall of the Pala empire, the ruling period of this empire would undoubtedly shrink more.

Group work: Make a list of towns and ponds founded by Mahipala I mentioning their names and locations.

Mahipala did not leave any capable posteriors. So, as soon as he died, the empire started to be divided. After Mahipala his son Nayapala (supposedly 1043A.D.-1058A.D.) and grandson Vigrahapala III (supposedly 1058A.D.-I075A.D.) ascended to the throne of the Pala dynasty. During the reign of these weak kings, the Pala empire became exhausted due to facing overseas attacks one after another for a long time. Again opposition and disagreement were noticed inside the country. With this chance small independent kingdoms came into being. Vihara which was beyond Bengal started to move from the control of the Pala kings. Thus, during Vigrahapala III the Pala empire of Bengal got broken into in many independent parts.

Mahipala II, son ofVigrahapala III, ascended to the throne of the Pala dynasty. During his reign the disastrous condition intensified more. At this time the feudal lords openly declared revolt in the Varendra region of north Bengal. This revolt is known as 'Kaivarta Revolt' in history. The leader of this revolt was Kaivarta hero Divyak or Divya. He occupied Varendra by killing Mahipala II and established his own rule.

When Varendra region was occupied by the Kaivartas, Surapala II (supposedly 1080A.D.-1082A.D.), the younger brother of Mahipala II ascended to the throne of the Pala dynasty. It was he who was their last successful ruler. Biography of Ramapala can be known from 'Ramcharita' written by Sandhakar Nandi, an ancient Bangalee poet. Ramapala, just after taking the responsibility of the kingdom, made attempts to regain Varendra.

To this end, the kings of fourteen kingdoms including Rastrakuta, Magadha, Rahr came forward to help Ramapala with soldiers, arms and money. In this battle, Kaivarta king Bhim was defeated and killed. Then he set up a new capital named 'Ramavati' near present Maldah. During the rule of subsequent kings 'Ramavati' itself was the capital of the empire. After establishing power in Varendra, he established his domination over Magadha, Odisha and Kamrupa in order to bring back the lost glory of the empire.

The bad luck of the Pala dynasty was that the subsequent rulers of Rampala were very weak. As a result, they could not take hold of the Pala dynasty strictly. After Ramapala, Kumarapala (supposedly 1124A.D.-1129 A.D.), Gopala III (1129A.D.-1143A.D.) and Madanpala (supposedly 1143A.D.-1161A.D.) ascended to the throne of the Pala dynasty one after another. During this time, warfare was a common affair. At last, at the second phase of the twelveth century, Bijoy Sena established the rule of the Sena dynasty, destroying the existence of the Pala empire.

Group work: Identify what steps did Rampala take to bring back the lost golory of the Pala empire.

Independent Kingdoms of South-east Bengal

South-east Bengal was independent during most of the periods of the Pala age. Then this region was included in Banga 'Janapada'. From the middle of the eighth century quite a number of kings of dynasties sometimes ruled their areas independently revolting against the Pala kings. Sometimes they would accept submission of the Pala kings.

The Kharga Dynasty: Subsequent kings belonging to the Gupta dynasty established their lordship in Magadha and Gaur in the second half of the seventhth century. At this time, the kings of the Kharaga dynasty gave birth to an independent kingdom in South-east Bengal. Their capital was 'Karmanta Vasaka'. Probably, 'Karmanta Vasaka' is the ancient name of Comilla district. The possession of the Khargas was extended to Tripura and Noakhali region.

The Deva Dynasty: After the rule of Kharga dynasty there was the rise of the Deva dynasty in the same region at the start of the eighth century. We get the names of four kings of this dynasty. They were Sree Santideva, Sree Birdeva, Sree Anandadeva and Sree Bhabadeva. The Deva kings considered themselves very powerful. So, they attached big titles such as Paramasaugata, Paramavattaraka, Prameshwara, Maharajadhiraja, etc. with their names. Their capital was Devaparbata near Moinamoti Comilla. The kingdom of the Devas was extended across the whole Samatata region. The Deva kings ruled supposedly from 740A.D. to 800 A.D. Like the Pala kings, the Deva kings were Buddhists.

The kingdom of Kantideva: An independent kingdom came into being in Horikela Janapada of south-east Bengal in the nineth century. The king of this kingdom was Kantideva. It is not known whether Kantideva had any relationship with the Deva dynasties. His father's name was Dhanadutta and grandfather's name was Bhadradutta. The present Sylhet was included in the kingdom of Kantideva. The name of his capital was Burdwanpur. At present there is no existence of any ruch region by this name. At this time, a new power known by Chandra dynasty emerged in south-east Bengal. The kingdom built up by Kantideva was destroyed by this Chandra dynasty.

The Chandra Dynasty: The Chandra dynasty was the most powerful independent dynasty of south-east Bengal. The kings of this dynasty ruled for one hundred and fifty years from the beginning of the tenth century to the middle of the eleventh century. The first king of the Chandra dynasty Purnachandra and his son Subarnachandra were probably the landlords of Rohitgiri. His title was 'Maharajadhiraja'. Troilakyachandra established the name of his own dynasty in Horikela, Chandradwip (Barisal and adjoining area), Banga and Samatata i.e. in whole east and south-east Bengal. Lalmai

mountain was the main centre of the Chandra kings. This mountain was known as Rohitgiri hear comilla in ancient time. He ruled supposedly for 30 years (900A.D.-930A.D.). Troilakyachandra's deserving heir was his son Sreechandra. During his rule honour and power of the Chandra dynasty reached the pinnacle. Undoubtedly, he was the best ruler of this dynasty.

He assumed the title 'Parameshwara Parama Vattaraka Maharajadhiraja'. His kingdom was extended to North-east Kamrupa and Gaur in the North in addition to South-east Bengal. He established his capital in Vikrampura in the district of present Munshiganj. Sreechandra supposedly ruled with glory for 45 years (930-975 A.D).

Sreechandra's son Kallyan Chandra (supposedly 975A.D.-1000A.D.) and grandson Ladaha Chandra kept the glory of the Chandra dynasty intact. Govinda Chandra, son of Ladaha Chandra was the last king of the Chandra dynasty. During his reign Rajendra Chola, king of the Chola and Karna, kings of the Kolochuri attacked Banga. These two external attacks lessened the power of king Chandra and put an end to their rule.

The Varma Dynasty

The Pala administrative power having become weak at the last phase of the eleventh century, a dynasty with the title 'Varma' shaped itself in south-east Bengal. He who laid the foundation of this dynesty in Banga was Brojovarma's son Jatavarma. It seems that Varmas came to this country with the Kolochuri king. Like his father, at the early stage he was also a feudal king of the Kalochuri king Gangeyodeva and Karna. During Kaibarta revolt, he established an independent kingdom in South-east Bengal with the help and support of his father-in-law, Karna, the Kolochuri king. The capital of the Varmas was Vikrampura of Munshiganj district. After Jatvarma, his eldest son Harivarma ruled 46 years at a stretch. He was on good terms with the Pala kings.

Individual work: Arrange the following dynasty in chronological order :

Serial	Name of dynasty	Time of establishment
1	Chandra dynasty	Eighth century
2	The kingdom of Kantideva	Eleventh century
3	Kharga dynasty	Tenth century
4	Varma dynasty	Nineth century
5	Deva dynasty	Seventhth century

The Sena dynasty (1061A.D. -1204 A.D.) :

After the fall of the Pala dynasty, Sena dynasty started their rule in Bengal in the second half of the twelveth century. It is supposed that they were intruders to this country. The original abode of their forefathers was in Karnataka of the Deccan. According to some historian they were 'Brahmmakhatriya'. 'Brahmmakhatriya' are those who are first Brahmmins and become Khatriya after changing their occupations. The founder of the Sena dynasty in Bengal was Samanta Sena. He showed heroism in his youth and first settled down in Rahr region on the Ganges at the last years of his life. Since he did not establish any kingdom, the dignity of the first king is given to Hemanta Sena, son of Samanta Sena. It is supposed that he was a feudal king under Ramapala.

After the death ofHemanta Sena, his son Vijoy Sena (1098A.D.-1160A.D.) ascended to the throne. During his long reign itself, the rule of the Sena dynasty was established on a strong footing. It is he who probably established himself as an independent king from a feudal king. During Kaivarta revolt, he helped Ramapala. South Rahr was under the Sura dynasty in the eleventh century. He married Bilash Devi, the princess of this dynasty. Vijoy Sena got recognition of being independent in exchange of helping Ramapala to regain Varendra. Again, Rahr came under the possession of Bijoy Sena due to nuptial relation with the Sura dynasty of South Rahr. Then Vijoy Sena brought South and East Bengal under his possession defeating the king of the Varma. Taking the advantage of the weaknesses of the last kings of the Pala dynasty, Vijoy Sena extended his lordship by defeating Madanpala and driving away the Palas from the South and south-east Bengal. Then, he launched an attack on Kamrupa, Kalinga and Mithila. Vijaypura situated in Triveni of Hoogly district was the first capital ofVijoy Sena. The second capital was established in Vikrampura in the distrct of Munshiganj. Vijoy Sena assumed the titles like Parama Maheshwara, Parameshwara Parama Bhattaraka Maha¬rajadhiraja, Auriraj-Brishava-Shankara, etc. The whole Bengal was under a single king first for a long time under only the Sena dynasty. Vijoy Sena was a follower of Shaiba religion.

After the reign of Vijoy Sena, his son Vallal Sena (1160A.D.-1178A.D.) ascended to the throne. During his reign he not only protected the kingdom of his father, but also established Sena rule on a strong foundation by bringing Magadha and Mithila under it. He married Chalukya princess, Ramadevi. Along with other titles Vallal Sena assumed the title 'Auriraj Nishanka Shankara'. At the old age, he handed over the charge of running the kingdom on his son Lakhsmana Sena and passed rest of his life following 'Banprastha' with his wife near Triveni on the Ganges.

Vallal Sena was a great scholar. He had great fascination towards learning and the learned. He studied Veda, Smriti, Purana, etc. He had a big library. As a poet and a writer, his contribution to Sanskrit literature is endless. Before him, there was no ancient king in the history of Bengal who could manifest such extraordinary merit in literature. Vallal Sena composed two books named 'Dansagara' and 'Advutsagara'. The unfinished part of 'Advutsagara' was completed by his son Lakhsmana Sena. These two books are invaluable symbols of his reign in history. He established a new capital in Rampala. Vallal Sena was a great patronizer of Hinduism. As a result, during his reign while the Brahmmana religion became stronger, Buddhism became weaker. It is assumed that with a view to reshaping the Hindu society, he introduced a custom called 'Koulinyo'. As a result of that, the aristocrats of the society had to maintain some social regulations in practicing social rituals, wedding ceremonies, etc.

Individual work: Mention what did Vallal Sena do to expand and preach the Hindu religion?

After Vallal Sena his son Lakhsmana Sena (ll78A.D.-1205A.D.) ascended to the throne at the age of 60. Like his father and grandfather, Lakhsmana Sena was a skilled warrior and showed his skills in the battlefield. He brought Prag-Jotish, Gaur, Kalinga, Kashi, Magadha, etc. under the Sena empire. But, he could not pass the last part of his life happily. At last he became inattentive to running of the kingdom due to long-standing warfare, old age and others. He started to reside in the second capital Nabodwipa on the Ganges like his father. As a result, Gaur turned into a playground of fearful intrigue and internal conflicts and there grew internal disorder. Taking the advantage of the situation, Domman Pala revolted and gave birth to an independent kingdom in the Sundarban region in 1196 A.D.

Lakhsmana Sena himself was a scholar and had eagerness to education. He completed his father's unfinished book 'Adbhut Sagara'. Some verses (sloke) written by him were also found. Many scholars and wise men would assemble in his royal court.

It appears that Lakhsmana Sena was converted to Vaishnaba religion from Shaiba religion of his father and grandfather. He assumed the title Parambaishnaba instead of Parama Maheshwara of his father and grandfather. He was his father's competent son in practising scriptures and religion. Muslim historian Minhaj has admired his charity and generosity very much.

Bakhtiar Khalji attacked Nadia at the beginning of the 13th century. Old Lakhsmana Sena did not withstand this attack; rather he took shelter in Bikrampura of present Munshiganj district, going there by river. Bakhtiar Khalji easily occupied north and north-west Bengal. Muslim empire was established in Bengal centering round Lakhsmanabati (Gaur). Living in south-east Bengal, Lakhsmana Sena rules 3-4 years more. Very probably, he died in 1206A.D. (1205A.D. in another view). After the death of Lakhsmana Sena, his two sons Biswarupa Sena and Keshova Sena ruled east Bengal for some time (till 1230A.D.). Yet, it can be said that Sena rule came to an end in Bengal with the defeat of Laxmana Sena.

Group work: Why the ruller of ancient Bengal had taken different titles ? Give a list of these tiles .

Administrative System of Ancient Bengal

No accurate account of the administrative system of ancient Bengal is available before the Gupta reign. Before the establishment of the Gupta rule in this country, the Kauma society was all in all. Then there was no king; so there was no kingdom. Yet, there was administrative system at a minimum level. Then people lived together. Among the Kauma people, in the Panchayet system a leader seclected by the Panchayet would lead local Kauma administrative system. The Kauma system in Bengal did not last for good. Before the fourth century B.C., Kauma system broke down and monarchy reached its full development.

A clear account of the administrative system in Bengal during the Gupta regime is available. Supposedly, in the second-thirdth century north Bengal was brought under the Maurya empire. In Bengal the center of the Maurya rule was Pundranagar in Mohasthangar, five miles away from Bogra. It seems that the administrative system of Bengal was run by a royal representative called Mahamantra at that time. Though Bengal was included in the Gupta empire, whole Bengal was not under the direct rule of the Gupta. The sections of Bengal which were not under direct rule of the Gupta emperors were ruled by feudal kings with the title 'Maharaja' nearly independently and separately. These feudal kings would always accept the authority of the Gupta emperors. Gradually, the Gupta emperors introduced their administration all over Bengal. Many employees were appointed under these feudal kings.

The sections of Bengal which were not under the direct rule of the Gupta emperor were divided into a few administrative departments. Of them the largest department was 'Bhukti'. Again, every Bhukti was devided into some 'Bishoys; every 'Bishoy' in some

'Mandals; every 'Mandal' in some Bithis and every 'Bithi' was divided into some villages. The village itself was the smallest unit of administration.

The Gupta emperor himself recruited the ruler of Bhukti. Sometimes the administrator of the Bhukti was appointed from the prince or the member of the royal family. The head of the 'Bhukti' was called 'Uparika'. In the later periods the rulers would assume the title 'Uparika Maharaja'. Generally, 'Uparika Maharaja' himself would recruit rulers for his Bishoys. The 'Bhukti' and 'Bishoya' of the Gupta Age can be compared to present Division and District.

The Gupta rule came to an end in north-west Bengal in the sixth century. Bengal became established as an independent and separate state. The new system that was developed in the then Bengal was just like the provincial administrative system. The monarchy during the Gupta period was dependent on the feudal kings. It has not been changed yet in this age. Rather, feudal system has been wider. The feudal kings of Bengal also assumed the title 'Maharajadhiraja' like the Gupta kings. They would also recruit many employees from different classes.

A new age started with the establishment of the Pala dynasty. During the Pala rule of four hundred years they had their administrative system well established in Bengal. Like before, the main thing of administrative system even in the Pala regime was monarchy. The king himself was the head of the administration of the central government. The son of the king would be the king. In spite of this rule prevailing, there were strifes and conflicts among brothers and other close relatives in the dynasty about ascending to the throne. Since then comes the reference of a Prime Minister or Chief Secretary. He was the chief of all royal employees.

There was a definite number of administrative divisions to conduct all types of governance. A chief would be recruited for each of its departments. In spite of father being alive, the prince in many cases could conduct governance.

The central government had different types of taxes such as vaga, vogakar, hiranya, uparikar, different sources of income, etc. were imposed on crops produced in the country. Sometimes one-sixth portion of some production was collected as revenue. Taxes were also collected to protect businessmen from burglars and gangsters. This type of commercial taxes including the levy earned from ferry ghats, were some sourch of earning for the government. Forests being the properties of the state were the sources of the state-revenue too.

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Different types of employees were engaged for revenue collection. There was monitoring of revenue collection and expenditure as well as department for deeds and documents. Special emphasis was given on land survey to fix up land tax. Revenue was collected either in currency or in crops. During the Pala dynasty judiciary and police department were quite effective. This period also witnessed secret service for espionage. The defense comprised of infantry, cavalry, elephantry and fleet.

There are also references of feudal kings in the time of the Pala dynasty like the Guptas. They had different titles. The feudal kings were under compulsion to submit to the power and strength of the central rule. Of course, in many cases they would declare independence taking the advantage of the weaknesses of the central rule. The power of the Pala rulers depended to a great extent on the help and co-operation of these feudal kings.

The administrative system which was introduced in the Pala kingdom was recognized as an ideal for ruling the country during small dynasties and the Sena dynasty in the subsequent periods. During this time the Queen would be given royal dignity. The princes had enough influence on administering the kingdom. The eldest son of the king would be the crown prince.

This was fairly the administrative system of ancient Bengal. According to scholars, Bengal did not lag behind in comparison to other parts of India in respect of administrative system during that time.

Group work : Give a list of sources of income of the government of ancient Bengal.

Questions for Practice

Multiple Choice Questions

1. When was the Gupta empire established in India?

a. 320 A.D. b. 321 A.D.

c. 322 A.D. d. 323 A.D.

2. Sasanka made friendship with Devagupta, the king of Malaba

a. to bring Pushyovhuti under control

b. to bring Maukhari under control

c. to make Rajyoshree a captive

Which one of the following answers is correct?

a. i and ii b. i and iii

c. ii and iii d. i, ii and iii

Read the stimulant and answer the questions 3 and 4

Rupganj Union has been governed peacefully for quite a long time. But during the governance of unskilled and weak Chairman Suman, local people grew displeased for different reasons. At one stage they removed Suman from his position by revolting under the leadership of Durjoy.

3. Which historical Character is reflected in the revolutionary leader Durjoy?

a. Bhima b. Divyak

c. Mahipala, II d. Bigrahapala

4. The cause of deposition of the same leader like Suman is–

i. failure to stop rebellion

ii. inefficiency as a leader

iii. inability to solve the problems of the people

Which one of the following questions is correct?

a. i b. ii and iii

c. i and iii d. i, ii and iii

Creative Questions

1. Ajay started to live with his family in Nabinagar leaving his old abode. In course of time he became an administrator of Nabingar. He did many thngs for the development of the area. Besides, his ancestors also made contributions to education, culture and literature. The people of different religions in his area would become the victims of discrimination.

   a. Where was the capital of Kharga dynasty?

   b. Why are the Senas called 'Brahmmakhatriya'?

   c. Which Sena ruler's activities are reflected in those of Nabinagar's administrator Ajay? Explain.

   d. Do you think the ancestors of that said ruler made adequate contributions to education and literature? Justify your answer.

2. The Chairman of Ramnagar municipalaity Saumen Barna established an academic institution in his area. Learners from home and abroad had the opportunity to study in that institution. He became attentive to the advantages of different religious people following their respective religions. He also became able to establish order and peace in his municipalaity. As a result, he got an opportunity of remaining the administrator of the municipalaity for a long time.

   a. Who is the founder of the Pala dynasty?

   b. What does 'Matsannayam' mean'?

   c. Is there any similarity between the activities of the chairman of Ramnagar municipalaity and those of Dharmapala in setting up modern academic institutions? Explain it .

   d. The ideal and inspiration of Dharmapala worked behind Saumen Barua's running the municipalaity for a long time. Evaluate the comment .

Chapter Five

Social, Economic and Cultural history of Ancient Bengal

Man is a social being. Naturally they live in societies. This needs mutual cooperation. This is why, they develop different kinds of social, economic and political institutions. Human beings primarily need three essential things for their survival- food, clothes and shelter. Then comes the necessity of education, science, art and crafts, rules of law, etc. to better their life. All these collectively form their culture. Before the arrivals of the Aryans the ancient people of Bengal together developed a certain kind of social and cultural life and that was the most ancient culture of Bengal. Scholars maintain that their language was 'Austric' and they were called 'Nishada' by nationals. Afterwards another national called 'Alpine' got mixed with the small ethnic groups in Bengal. They also contributed to develop the culture of Bengal. In fact, streams of different human clans got mingled in the Bengalee human nature. Thus, the people of Bengal are known as 'crossbreed'. However, due to a long history of people's diverse style of communication and exchange, the people of Bengal have got a specific type of physique.

At the end of this chapter we will be able to -

- give an account of the socio-economic conditions of Bengal;
- give an account of art, architecture, sculpture and painting of ancient Bengal;
- explain the origin and development of language and literature of ancient Bengal;
- explain values and beliefs of the people reflected in religious practices, occasions, festivals and rituals of ancient Bengal;
- hold positive ideas about the contributions of the then dynasties in the socio-economic and cultural practices;
- be interested in knowing the origin and development of the cultural life of ancient Bengal through the study of history.

Society, Economy and Culture of Ancient Bengal

Social life in Ancient Bengal

Before the Maurya rule no political identity grew up in the people of Bengal in true sense. During this time the society was divided in different classes. It was called Kauma society. Some religious thoughts prevailing before the arrival of the Aryans

spread among the Hindus afterwards. Remarkable Among them are 'Karmafala' (consequences of one's actions, especially of previous birth that governs one's weal and woe), belief in rebirth, practice of yoga, etc. The influence of many customs and manners of this age are noticed in Hindu society in the later periods. For example, entertaining the guests with betel leaves and nuts, singing for the Shiva, Saffron ceremony in marriage, putting on 'dhuti-shari' (white cotton sari with narrow border of any color put on by widows of Hindu society or by Brahmins or worshippers) and using vermillion in the forehead of married women, etc.

The caste system was a very essenatial part of Aryan society. As a result of their living here for a long time, this system was also introduced in Bengal. There were four castes in Bengal in the ancient time Brahmmanas, Kshatriya, Vaishya and Sudra. In the later period, more varieties of crossbred people originated. Every caste in the society had particular occupation. Studying, teaching and performing religious activities were the jobs of the Brahmmins. They would get the highest dignity in the society. The kshatriyas belong to warrior community. Trade and commerce were done by the Vaishyas. The Sudras of the lowest class would generally do agricultural work, fishing and other lower jobs. People of all other castes except the Brahmmins would associate with one another. Generally, marriage would take place within the same caste, but the system of inter-caste marriage was also in vogue between a groom of higher class and a bride of lower class. But, in the later, period strict rules were imposed on this matter.

Bangalee women had fame for their good qualities. The girls would receive education. In those days there was no system of putting on veils. Taking only one wife was the social rule. But, men could keep more than one wife. A widow had to take food without animal protein and give up luxury. The husband being dead, the wife would go to Sahamarana (dying or burning with the husband on his pyre). This system is called 'Satidaha Pratha'. Women did not have any right on wealth and property. We can learn about the good moral character of the Bangalees from the ancient religious scriptures of Bengal. But, it cannot be said that there was no corruption and obscenity in the social life of the Bangalee.

Like present time, in those days the staple food of the Banglees were rice, fish, meat, vegetables, milk, curd, ghee, kheer, etc. Different types of tasty pies were also popular. Howevers Bangalee Brahmmanas would eat protein. Then all types of fish were available. In the East Bengal, Hilsa and dried fish were very popular foods. Vegetables

such as brinjal, gourd, pumpkins, rubbed gourd, tease gourd, kakrul, arum, etc. were produced. Fruits such as mangoes, jackfruits, palms, coconuts, were available. Sugarcane was also available. But there is nothing written about pulses. In addition, different kinds of drink like milk, coconut water, juice of sugarcane, palm juice were commonly used. After meal, there was a custom of chewing betel with spices.

Regarding dresses there was no pomp and gorgeousness except kings and rich people. Men and women in Bengal would put on 'dhuti' and 'urna' respectively. Sometimes men used wrapper and girls used 'urna' (a piece of cloth covering chest). Arrangements were there for special dress on occasions. The custom of using ornaments was common among both men and women. They put on earring, necklace, bangles, mol, etc. Only women used to wear bangles of conch along with other bangles in their hands. The rich used ornaments made of gems and jewels, gold and silver. Women put up hair in a bun in different styles. Men had hair hanging above their shoulder. Perfume with cosmetics like camphor, sandal, etc. were widely in use. Lac-dye, vermillion, kumkum (a ball filled with red powder and scented water for sprinkling) were used in the dressing up of women. Men sometimes used clogs made of wood and leather sandals. The use of umbrella was also common then.

There were arrangements for different types of sports and amusement in those days. Playing chess and pasha were also popular. But, singing and dancing were more frequent. Vina, flute, mridango, dhak, dhol, khol, kartal, even earthenware were used as musical instruments. Wrestling, hunting, exercise, boat racing and juggling were very popular with men. Amusements like gardening, swimming were also in practice among women.

'Annoprashna' (when a baby eats rice for the first time), marriage, obituary, etc. social occasions were customary in those days too. There were thirteen *parbans* (programmes) in twelve months. On these occasions there were arrangements of festivals and amusements. Like the present time, *Vhatriditiya, Nabanno, Rathjyatra, Astomisnan, Holi, Jonmastomi* (birthday of Lord Krishna), *Dashhara', 'Akhyatritia', 'Gangansnan'*(bathing in the Ganges as religious ritual), etc. were celebrated in those days. Beside these, various amusements and festivals, worldly occasions occupied a special place in the social life in ancient times. Garvadhan, Simontonayon, etc. programs were celebrated for the welfare of the baby to be born. After birth, some programs like naming the baby, *'annoprashna'*, etc. would take place. The influence of the religious scriptures on the daily life of the people of ancient Bengal was very strong. There were strict rules for forbidden food, fasting, wedding, child education, going abroad, pilgrimage etc.

The main form of transport of the people of ancient Bengal was cart drawn by oxen, and boat. Shafts like *raft* and *donga* were used to move through canals and marshes. People would cross canals by small bridge made of bamboo. The rich would use elephants, horses, horse-drawn cart as forms of transport. Their wives and female family members would go from one places to another by *Palki* or boat. After marriage a bride would go to her father-in-law's house by cart drivern by oxen or *Palki.* After all it seems that there was no difference between the lifestyle of modern village life and that of the previous time.

As an agricultural country, people of Bengal lived in villages. People had more of less happy life, though there were stories of miseries of the poor people. The main power was in the hands of the upper class of people i.e. the Brahmmins. Only the Brahmmins could practise the knowledge of scriptures. The oppressions of the Brahmmins were intolerable to the common people. It went to its peak for the Buddhists. General people were very displeased at the oppressions of the Sena rulers at the later stages. During Sena regime distress descended on the Buddhist society and culture. During the Sena rule, ordinary Hindu society got weak as a result of the influence of the Brahmmanas.

At the last stage of ancient Bengal, this disordered led the growth of the muslim society. The establishment of the muslim society inagurated the middle Age. During this time the picture of the society and culture of Bengal got changed.

Individual Task: Make a list of dresses, ornaments, musical instruments and sports and games of ancient Bengal.

Economic condition and art and sculpture of Ancient Bengal

The economic condition of Ancient Bengal

Bengal is always an agricultural country. Most of the people of Bengal in ancient time lived in villages. They maintained their families by cultivating the surrounding lands of the villages. So, the economy of the country was built up depending on agriculture. Paddy was the main crop of Bengal. Besides, Bengal had fame for jute, sugarcane, cotton, indigo, mustard and betel cultivation. Fruit-bearing trees were mango, jackfruit, coconut, betel-nut, pomegranate, banana, lemon, fig, dates, etc. Cardamom, cloves, etc. were also produced in Bengal. Domestic animals were cow, goat, ram, poultry, dog, etc. Salt and dried fish were produced in some parts of the country.

Ancient Bengal was very rich in cottage industry. All things necessary for village people were produced in the village itself. Things made of earth were pitcher, small pitcher-shaped water-pot, cooking pots, dishes, etc. Things made of iron were chopper, axe, spade, spud, small spud, plough, etc. Besides, water-pot and mililay weapons like arrow, spear, sword, etc. were produced. Gold industry, gems and jewelery industry developed much for luxury. Wood industry was also very developed. Furniture used in families, houses, temples, palaanquin, cart drawn by horse and cow, rath etc. were made of wood itself. Moreover, different types of boat to move in rivers and big boats and ships to move in the sea were made of wood.

Though Bengal was an agricultural country, different kinds of industrial goods were produced in ancient time. Bengal became famous for textile industry in the very ancient time. Famous 'Moslin' cloth was produced in Bengal from the very ancient time. This cloth was so delicate that 20 yards of Moslin could be stuffed into a snuff box. Bengal was also noted for sophisticated and delicate clothes made from cotton and silk. Coarse cloth made from cotton and hemp was produced. It is amazing that tin was available in Bengal at that time.

Agricultural and industrial goods were in plenty in Bengal. Again, these goods were in great demand in different regions of India and in many countries of the world. So, Bengal would conduct business with many countries of the world in ancient time. Export oriented products of Bengal such as cotton and silk cloth, sugar, molasses, salt, cassia leaves and other spices, rice, coconut, betel-nut, medicinary plants, different types of diamonds, pearls, emerald, etc. were worth mentioning.

Trade and commerce of Bengal widely expanded with the development of industries. Commercial exchanges were done through both road and water ways. In addition to trade inside the country, Bengal specially developed in foreign trade that time. Bengal conducted exchange of goods with other regions of India through roads and waterways. That is why big cities and commercial ports were established in many places of Bengal. These are Nabyavashika, Kotivarsha, Pundravardhana, Tamrolipto, Karnasuvarna, Saptagrama etc. In addition to cities, trade and commerce was conducted in village markets. In these village markets, the daily necessaries produced in the villages were bought and sold. Bengal would conduct exchanges of goods with countries such as Ceylon, Burma (Myanmar), Champa, Kamboj, Javadwip, Malaya, Shyam, Sumatra, China, etc. by sea. Trades were conducted with China, Nepala, Bhutan, Tibet and central Asia by road.

As a result of industrial development and expansion of trade and commerce, riches and wealth of Bengal increased tremendously. May be barter system was used for sale and purchase, trade and commerce. Probably, before the fourth century B.C. usage of currency started in Bengal. Though different types of currency were prevalent in different times in Bengal, here cowries were used as the smallest denomination.

Individual work: Make a list of the economic conditions that prevailed in ancient Bengal.
Group work: Show in a table which countries of ancient Bengal had commercial relation by the sea and road.

Art, Architecture and Sculpture

There are many testimonies of architecture, sculpture, and paintings of ancient Bengal at different places of Bangladesh. The fine arts of ancient Bengal have been destroyed due to various factors. Yet, it can undoubtedly be said that the fine arts in the ancient time was very special.

Shalban Vihara, Comilla

Architecture: A very little of the architectural proof of ancient Bengal has been discovered. We can get some information about many edifices, temples, heaps and monasteries with inlays of Bengal from descriptions of Chinese travelers Fa-Hien, Hiuen-Tsang and different ancient inscriptions.

The most ancient architectural testimonies of ancient Bengal are heaps. The heaps were made on the bones of Buddha or the things he used. Later on the Jains also built heaps. The Buddhist monks constructed viharas for the purpose of leaving and learning. Somapura Mahavihara of Paharpur of Naogaon district was buile during the Pala age.

Besides, Some years, back some more Viharas have been discovered at Maynamati of Comilla. It is known as Shalbana Vihara.

In the history of architecture of Indian sub-continent, the temples of ancient Bengal have occupied a special place in terms of dignity and uniqueness. Many temples were built here in ancient time. All the temples were situated in the regions of Pundrabardhana, Samatata, Rahr, Varendra, etc. Stalutes of god and goddesses made of stone and metals are the best testimony of fine arts of this age. In constructing the statues generally octameptal and touchstone were used. Besides, the use of gold and silver are also noticed.

Recently a 2500 years old ancient city civilization has been discovered in Wari Bateshwar. This archeological site is based at Belabo, Shibpur and Raipura upozillas of Narashingdi district. Different types of rocks of the prehistoric era, weapons of fossilized wood, copper stone culture of archeological materials etc. have been discovered from fifty archeological sites here. In fact, Wari-Bateshwar was one of the oldest localities of Bengal.

Ruins of Wari-Bsteswar

In the meantime, many archeological relics have been discovered here. They include clay-made fort-walls, trenches, roads with side-walks and brick-made architectural works. This place was in fact a river-port as well as an international business centre beside the old Brahmaputra basin.

Here flourished a kind of factories that used to produce low priced glass-beads with cheap stones. The relics discovered in Wari-Bateshwar justify the high skills, tastes and philosopy of the artists during this period. Among these discoveries old silver coins, treasure boxes, rare architectures, various kinds of stone beads, magnificent pendants and amulets, measuring weights, terracotta, metal-antics, pottery, art-works, etc. are mentionable.

Recently, a Buddhist monastery have been discovered in an ancient village named Bojrojogini in Bikrampur, Munshiganj. It is the birth place of world famous Buddhist intellectual and preacher, Atish Dipankar. Archeologists maintain that this monastery is built in between eighth or nineth century B.C. The ruins collected from here are of the pre-middle era and include royal inscriptions on copper plates, sculptures made of wood and stone, statues and columns, which are the proofs of the civilization that time.

Sculpture: The practice of sculpture and architectures are evident in ancient Bengal. There were many temples in Bengal during that period. Therefore, there is no doubt that it was a period for the significant development of sculptural art. Though many temples are damaged to a large extent in many places, yet idols of god and goddesses have been preserved in them.

The stone cutting and terracotta clay stabs engraved on the walls of Paharpur Temple of Naopaon district revels the own cultural styles of Bengal. Not only the cut work, but also the art work of burnt clay was also very famous in Bengal. A good number of burnt clay tiles and images of deities have been found at Moinamoti and the Lalmai hills of Comilla district.

Terracotta from Paharpur Vihara, Naogaon

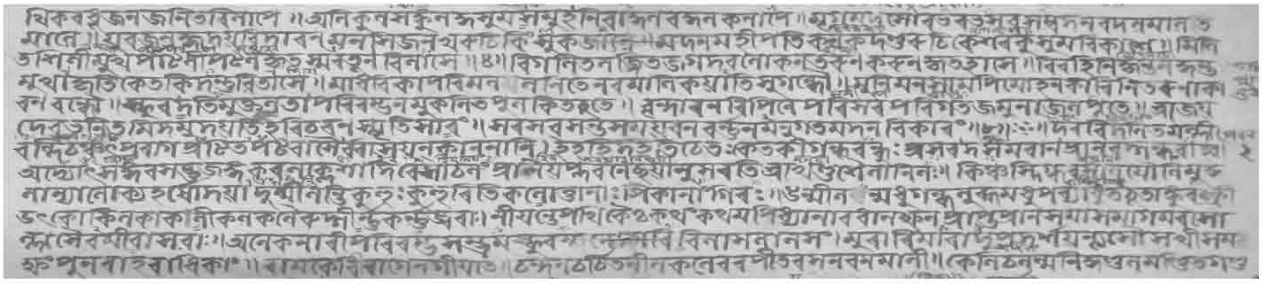
Painting: No painting belonging to the age prior to the Pala regime is yet to be found. But there was the practice of painting in Bengal in ancient time. Using painting in order to beautify the walls of the temples and viharas was a common practice. In those days the Buddhist writers used to make manuscripts of their books on palm leaves or paper. In order to insert pictures in these books, the writers and artists would draw small pictures.

The artists of ancient Bengal showed adequate efficiency in painting through lines. A *'puthi'* (a kind of religious or folk story book) ' *Astrasahasrika Proggaparamita'* composed during the reign of King Ramapala is an excellent testimony of line painting of Bengal. Another classic example of line painting is that of Vishnu designed on the other side of a copper plate with royal edict of Dommanpala which was found in the Sundarbans.

Astosahosrika Proggaparomita

Bengali Language and Literature: Origin and Development

Austric was the language of the ancient people of Bengal. After the arrival of the Aryans, this language gradually disappeared. The name of the language of the Aryans is ancient Vedic language. In the later period, this language was reformed. As the ancient language was reformed, so the name of this language was to be called Sanskrit. Many believe that Bangla is derived from the Sanskrit language. But scholars have declined this idea. So, the language that the Aryans used in the most ancient time and the language in which Vedic books were written experienced many changes due to differences of time and places. Later Sankskrit turns to 'Prakrito' and 'Prakrito' turns to 'Apobhrongsho', Bangla language originated from 'Apobhrongsho' in the eighth century. For example: Krishno>Kanu>Kanai.



Charyapada

The examples of such language are found in four ancient Buddhist 'puthis' collected from Nepal by Haraprasad Shasri. They are known as 'Charyapada'. Bengali literature is originated from this Charyapada. Therefore, the importance of these 'Charyapadas' are invaluable in terms of the history of Bengali language and literature.

Cultural life, Values and Beliefs of Ancient Bengal

Religious Conditions of Ancient Bengal

It is not clearly known if there was any religion before the establishment of the Vedic religion. But the small ethnic groups of the said time were quite prejudiced. They were believers of different kinds of worshipping as they had fears as well as respects for many things. Religious practices were not all the same everywhere. Rather it differed according to the caste, class, kauma and janapada. Moreover, the ancient religious beliefs, practice and prejudice, etc. were transformed to and mingled with Vedic religion. Even many women-practices in rural Bengal replicate some of the practices of the small ethnic groups of the ancient period. Some of them are worshipping trees or using amro-pallab (tender mango branches with five or seven leaves), sheaf of paddy, grass leaves, banana, betel leaves and nuts, coconut, ghat (small earthen pitcher), vermillion, etc. for religious festivals and occasions. Thus the worshipping of Manasa, Shashan Kali, Banadurga, Shosti, etc. bear the identity of the religious activities of the small communities. People of different Kaums such as Khasia, Munda, Sautal, Rajbangshi, Buno, Shabar worship trees, stones, mountains, birds and animals, fruits and roots as Gods and Goddesses like their primitive forefathers.

From the very fourth century Bengal came under the influence of three great religions of the sub-continent: Vedic, Buddhism and Jainism. There was no spread of Aryan-Vedic religion and culture here up to the third or fourth century. It is known from copper inscriptions that the Brahmmins settled down in many places of Bengal coming from 'Moddhyadesh'. Thus, the waves of the Vedic religion and culture reached the eastern frontier of Bengal in the sixth century.

The influence and power of the Vedic religion in the Pala regime remained undamaged. Almost all of the Barma and the Pala kings believed in Brahmmin religion. During that

time Buddhism got damaged to a great extent. The influence and power of the Vedic religion in the Pala regime remained undamaged. Almost all of the kings and the Maharajas believed in Brahmmin religion. During that time Buddhism lost its glamour somehow. The practice of bathing-charity-meditation at special lunar moments as well as burnt offerings for gods and goddesses began as Vedic occasions. Gradually different rituals like *jatkarma, niskramana, annaprashana* (first hard food for the child), *churantakarana, upanayana, somabartana, vivah* (wedding), *grihaprobesha* (entering a new house for the first time), etc. spread in the Brahmmin society of Bengal. The Brahmmins were patronized by the state to spread these rituals all over the country.

Though Vedic and Brahmmin religions spread very fast in Bengal, there was evolution in course of time. Worship of new gods and goddesses started. The new gods and goddesses were basically the gods and goddesses depicted in the Puranas and epics. So, this religion is called 'Pouranic Religion'. The 'Purohitas'(priests) got all-out responsibility to conduct religious activities. The complexities of religious activities increased. The custom of sacrificing animals instead of offerings of milk and ghee at the altars of deities spread further. Various types of superstitions appeared as a part of religion. A few religion originated from the rituals of mythical worshipping. Vaishnaba religion was the most remarkable among them. Shaiva religion was also practised during the Gupta reign. In addition to these gods and goddesses there were many other deities to worship in Bengal. Among them the most remarkable were the worshipping of the Sun and that of Power. The Jainism was noticed in north Bengal.

In the religious world of ancient Bengal Buddhism has occupied a special place. With the active patronage of the Palas and the rules afterwards for a long period of four hundred years or so this religion gained international dignity and recognition across Bengal and Bihar.

During the Sena rule, worshipping of Gods and Goddesses such as Vishnu, Shiva, Parbati, etc. started and many Hindu temples were built. As a result, the decline of Buddhism started in Bengal. The last strike came from the Turkish Muslims.

Though there was the existence of Vedic, Puranic (Mythical), Jain, Buddhist and other religious communities in ancient Bengal, there was no conflict and clash among them. Rather they lived in harmony. Though the Pala kings were the patronizers of Buddhism, they were respectful to other religious communities. During this age the religious life of Bengal was quite developed and tolerence to other religions was one of the traits of Bengalee character.

Individual Work: Mention the names of religious communities of ancient Bengal.

Occasions, Festivals, Customs and Practices of Ancient Bengal

There were enough arrangements for worshipping, celebrations and festivities in ancient Bengal. *Durga Puja* was a huge celebration in the Varendra areas. A kind of musical dance called *'sarodotshoba'* was arranged on the day of *Bijoya Doshomi. Holka* which is called Holy now was one of the biggest festivals. Everybody irrespective of male and female took part in that festivity. Occasions like *vratriditiya, akashprodip, jonmashtomi, akshai tritiya, doshohara, gangasnan, bramhaputrasnan* on the day of *mohastomi,* etc. which are celebrated now were celebrated at that time too.

In addition to festivals on the occasion of worshipping, many mundane rituals occupied a special place in the social life of ancient Bengal. Rituals like *garvadhana, pungsabana, simantonnoyana, shoshyontihome* were common practices to wish for the upcoming baby. While after the baby was born different rituals would follow. They were *jatkarma, nishkromona, namkarana, poustikkarma, annaprashana,* etc.

There was strong influence of scriptures on the daily life of the Hindus of Bengal. People would strictly follow the directives of the scriptures regarding food and work for specific hours of the day and for fasting, marriage, study, overseas travel, pilgrimage, etc.

In those days, Bengalee males had bad reputations of being quarrelsome and arrogant. But, Bengalee females were different. Since they had access to education, in educated society the honour of a mother or a wife was quite high. During that period there was no provision of using veils or remaining behind the curtains (Pardah Protha). Generally people had one wife, but polygamy or having more than one wife was in practice too.

Widowhood was considered as one of the worst curses in life. Widows were forbidden to take sindur (vermilion) on forehead and use cosmetics and ornaments. They were not allowed to take proteins. They were vegetarians. They had extreme stoic life without any luxury. There was provision of Sahamarana (idieing with husband). Women didn't have any legal rights to wealth. However, in absence of the husband, a widow without any son could claim the husband's property.

The scriptures of Begnal appreciated high ideals and moral life. Truthfulness, sanctity, kindness, charity, etc. were appreciated very much. Similarly, killing men, drinking, stealing, illicit relation with another man's wife, etc. were considered great sins. There had been an arrangement of atonement and punishment for that.

Questions for Practice

Multiple Choice Questions

1. Which world famous cloth is produced in Bengal from ancient time?

a. Rayon b. Silk
c. Maslin d. Woolen

2. The economy of ancient Bengal is called agro-based because during this time----

i. the staple crop of Bengal was paddy;
ii. Bengal had fame for sugarcane, cotton and betel productions;
iii. main cash crop was jute.

which one of the following is correct?

a. i b. ii
c. ii and iii d. i and iii

Read the stimulant and answer the questions 3 and 4.

Kabita went to visit the Shalban Vihara in Comilla with her parents during summer vacation. There he noticed that the central temple was on a high mound in the middle of the Vihara. There were many rooms around for Buddhist monks and there was terracotta drawing on the walls. All the things together was an excellent ancient testimony.

3. Which testimony of ancient Bengal is in harmony with the traits of what kabita has seen about ancient Bengal?

a. of Ashrafpur of Dhaka b. of Jheuwari of Chittagong
c. of Paharpur of Naogoan d. of Bahularar of Bakura

4. The traits that are noticed in the said ancient ruins are

a. made by the Buddhists
b. a place of acquiring knowledge
c. having great fame home and abroad

Which one of the followings is true?

a. i and ii b. i and iii
c. ii and iii d. i, ii, and iii

Creative Questions

1. Tina has come to visit her village home on the occasion of her friend's elder sister Neela's marriage. Neela's father is a wealthy businessman of the village. He exports cotton cloth, silk, medicine, fine rice to foreign counties. Many cottage industries have grown up in the village. Many necessary things are made in the village indeed. The people of the village still use pitchers and containers for cooking made of earth. There are still sufficient agricultural land, meadows, markets, ports and ways for traffic movement. In the village Tina is impressed at the idea that she has been able to come to such a village. On the day of marriage Tina has put on a cotton sari very nicely, lac-dye an the foot, 'kumkum' in the forehead, 'urna' on the head and put up hair in a bun. Rice, fish, meat, vegetables, curd and kheer have been served at the wedding party. After the meal, betel was served with spice. After the end of wedding and feast, there was a small program of songs.

   a. What was the language of the Aryans?
   b. How did Bengali language originate?
   c. Which period of Bengali has the similarity with the foods and clothes described in the stimulant ? Explain.
   d. 'The economic structure of Neela's village is the reflection of the then Bengal.' Do you agree with the statement? Justify your answer.

2. Saurav Banarjee and Pradip Banik are two friends and live in the same city. Saurav's father is a cloth marchant. Tant sari of Tangail, silk and Jamdani sari of Rajshahi are sold at his shop. At present he is exporting cotton cloth and silk sari to foreign countries. Pradip's father deals in rice, sugar, salt, spices etc. He imports sugar and spices. One day Pradip went to Saurav's house and seeing his sister, he made a proposal of marriage of his elder brother with her. Saurav's parents regretted the proposal because Pradip's family was not of the same caste.

   a. When was the currency introduced first in Bengal?
   b. What was the condition of the people of ancient Bengal?
   c. What aspect of the then society of Bengal is reflected in the attitudes of Saurav's parents towards the marriage proposal of his sister?
   d. Do you think the obstacle standing on the way to the marriage of Pradip's elder brother is the obstacle to the progress of the then society of Bengal? Why/ Why not?

Chapter Six

Political History of Bengal in the Middle Age (1204 A.D.-1757 A.D.)

The Middle Age in Bengal begins from the inception of the Muslim rule. History requires certain epoch-making changes to pass from one stage to another. The fact that the Muslim conquest in Bengal not only brought political changes, but also made revolutionary changes in the life of the people of this country in different fields including society, religion, language, literature and art.

At the end of this chapter we will be able to:

- point out significant aspects of the establishment of Muslim rule in Bengal;
- identify the dynasty-wise rule in the Middle age and their political achievements;
- narrate Afghan rule in Bengal and their achievements;
- give an introduction to the Barao Bhuiyans in Bengal;
- analysze the political aspects of the rule of the Subadars and Nawabs during the Mughal reign;
- learn the political history of the Muslim rulers in Bengal chronologically in the Middle Age.

Beginning of Muslim rule in Bengal

Ikhtiyar Uddin Muhammad-bin-Bakhtiyar Khilji

At the beginning of the thirteenth century, the Turkish hero lkhtiyar Uddin Muhammad-bin-Bakhtiyar Khalji ended the Sena rule in north and North-west part of Bengal and began the Muslim rule. In history he is mostly known as Bakhtiyar Khalji. Very little is known about his lineage. He belonged to the Turkish race, the Khilji family, and was a soldier by profession.

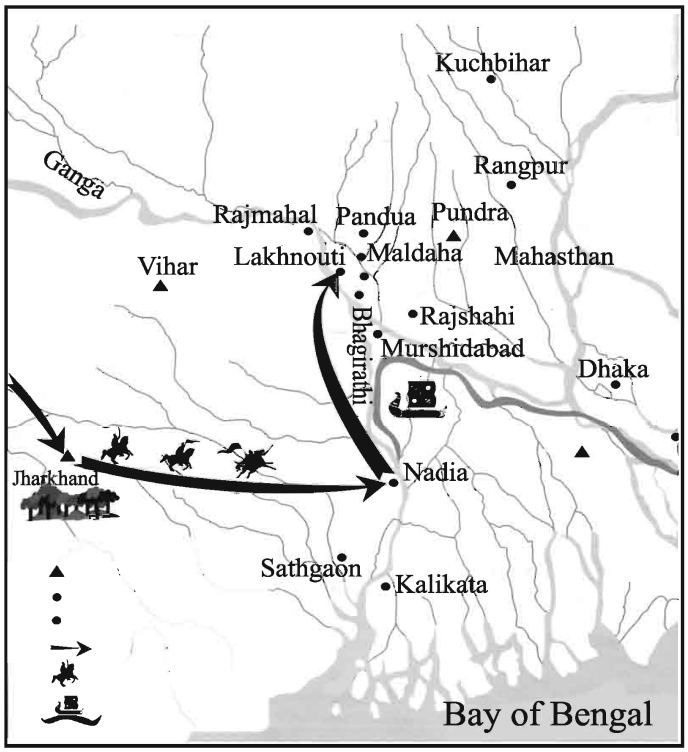
Bakhtiyar Khalji believed in his own ability. Leaving behind his beloved motherland, he came to Ghazni in 1195A.D. in search of a living. Here he tried to get himself enrolled in the army of Shihabuddin Ghori, but failed. Bakhtiyar must have failed to impress the army chief because of his short stature, long arm and unpleasant appearance. Such physical features were regarded as inauspicious by the Turks. Being unsuccessful in Ghazni, Bakhtiyar appeared at the court of Qutubuddin, the Sultan of Delhi. He failed to get an employment this time too. Then he went to Badaun. The ruler of that place, Malik Hizbaruddin appointed him to his army on monthly salary basis. The ambitious Bakhtiyar, however, could be stay content to hold the post of a soldier with so small a salary. He left Badaun within a short time and went to Ajodhya. Under the ruler Husamuddin there he took up the task of supervision.

Being impressed with Bakhtiyar's courage and intelligence, Husamuddin awarded him two rent-free Parganas to the south cost corner—Bhagbat and Viuly of the present district of Mirzapur. Here Bakhtiyar found the key to his future prosperity. Bhagbat and Viuly became his source of power. Gathering a few soldiers, Bakhtiyar began to raid and plunder the small neighboured Hindu kingdoms. During this time the news of his

heroic deeds spread very rapidly. Many fortune-seeking Muslim soldiers joined his group. So, the number of Bakhtiyar's soldiers increased. Thus continuing such raids in the adjacent areas, he came to a castle surrounded by wall in the southern Bihar and attacked it. His opposition could made little resistance. After conquering the castle, he found all the people there with shaven head and the castle full of books. After an enquiry, he came to know that it was a Buddhist monastery (Vihara). It was the Odanta or Odantapuri Vihara. Since that time the Muslims called the place Bihar. It is known as Bihar till today.

After the conquest of Bihar, Bakhtiyar called on Sultan Qutubuddin Aibek with lots of riches and jewels. Being honoured by the sultan he returned to Bihar. Procuring more soldiers he attacked Navadwip or Nadia next year. That time the King of Bengal, Laxsman Sena was staying at Nadia. Gour was his capital and Nadia was his second capital. The conquest of Bihar by Bakhtiyar terrified the Sen kingdom very much. The diviners, pundits and Brahmmins advised King Lakhsman Sena to leave the capital. They advised that because there was clear indication of the conquest of Bengal by the Turkish army in their seriptures. Besides, the description of the conqueror given in the scriptures strictly coincided with the physical appearance of Bakhtiyar. Despite this King Lakhsman Sena did not leave Nadia.

In order to enter Bengal from Bihar, two mountain passes Teliagarh and Shikharigar were to be used. These two mountain passes were well-protected. He did not take the common passage. Advancing through the paths in the forest, Bakhtiyar's soldiers moved in smaller groups. Escaping the attention of the enemy when Bakhtiyar got to the entrance of Nadia, he had only 17 or 18 cavaliers with him. How was it possible for Bakhtiar to conquer with so small number of soldiers? It is said that he advanced with such swiftness that only 17 or 18 soldiers could follow him. The rest of the main army fell behind him.



It was noon when the king was busy at his lunch. The palace guards were relaxing and the people were doing their daily chores. Bakhtiyar Khalji in the guise of a merchant reached the entrance of the city. This small group of people suddenly whipped their swords in front of the palace and killed the palace guards. This sudden attack raised a

hue and cry all around. Leaving the palace unprotected everybody ran away in fear of death. Meanwhile, the second squad of Bakhtiyar penetrated inside of the city and the third squad reached the archway. Then the whole city was almost under siege. The people were terrified and alarmed. In such a situation King Lakhsman Sena got disheartened. Finding no means to defend himself against the enemy's attack, he along with his family secretly fled on bare foot through the back door and went by boat to Bikrampur of Munshiganj district of East Bengal and took shelter there. Within a while, the soldiers of Bakhtiyar who had fallen behind also arrived. Thus without any hindrance Nadia and the adjacent areas came to the possession of the Muslims. The historians have differing opinions relating to the exact date of Bakhtiyar's conquest of Nadia. At present, however, 1204 A.D is accepted as the year of Nadia conquest.

After this, Bakhtiyar left Nadia and advanced towards Laxsmanabati (Gaur). Taking possession of Laxsmanabati, he made it his capital. This Laxsmanabati came to be known as Lakhnauti during the Muslim period. After conquering Gaur, Bakhtiyar moved to the further east and established his own authority in Barendra or East Bengal. It is to be mentioned here that Bakhtiyar became the head of an independent Kingdom after the conquest of Nadia. But he could not establish his dominion in whole Bengal. In East Bengal, the rule of Lakhsman Sena was unaffected. After his death his descendants ruled East Bengal some time more.

Two years after the conquest of Gaur or Lakhnauti, Bakhtiyar went out on Tibet mission. This Tibet mission was the last military expedition of his life. But failing in this mission he went back to Devkota. Here, he fell ill and reached in a dying state in 1206A.D. It is conjectured that he was killed by an Ameer (rich noble man) named Ali Mardan.

The name of Ikhtiyr Uddin Muhammad-bin-Bakhtiyar Khalji is especially partinent in the history of Muslim rule in Bengal. The establishment of first Muslim rule in this country was due to his efforts. This rule lasted almost more than five hundred years and a half (1204A.D.-1757 A.D.). He was not satisfied only conquering kingdom. He also took proper steps to set up his administration in the conquered reigns. He has significant roles in promoting Islam and Muslim culture. During his reign many Madrshas, Muqtabs and Mosques were established.

History of Turkish rule in Bengal

Bakhtiyar Khalji initiated the Muslim rule in Bengal. The first phase of it was from 1204A.D. to 1338A.D .. It cannot be said that the rulers of this period were entirely independent. Some of them were Bakhtiyar's co-warriors Khalji lords. Again, some were rulers from the Turkish dynasty. All of them were rulers of Bengal under the Delhi Sultans. Later, many of them rebelled against Delhi and tried to be independent. Their rebellion did not succeed at last due to the attacks by Delhi. This period of Muslim rule was full of revolts and chaos. So, the historian Ziauddin Barani named Bangladesh as 'Bulgakpur' which means 'City of Rebellion!

After the death of Bakhtiyar Khalji, conflicts ensured among his co-warriors regarding power. The names of his three co-warriors are known. They were Muhammad Shiran Khalji, Ali Mardan Khalji and Husamuddin lwaj Khalji. Many thought that Ali Mardan Khalji was the murderer of Bakhtiyar Khalji. For this reason, Khalji Ameers and soldiers chose Muhammad Shiran Khalji as their leader. He was able to bring back order to some extent. Ali Mardan Khalji was imprisoned. Later on, Ali Mardan fled away and gained the co-operation of Qutubuddin, the sultan of Delhi. The reign of Shiran Khalji lasted only one year. After this, Husamuddin Iwaj Khalji took the charge as the ruler of Devkota in 1208A.D. Ali Mardan Khalji came back after two years with of Delhi co-operation. Iwaj Khilji willingly handed over power to him. Ali Mardan Khalji declared independence in 1210A.D. and changed his name to Alauddin Ali Mardan Khalji. He was a very strict administrator. So, agitation against him escalated high. The Khalji Maliks unitedly rebelled against him and he was killed by them.

Iwaj Khalji came to power for the second term. At this stage he adopted the new name Ghiyasuddin Iwaj Khalji and ruled Bengal as an independent Sultan. He had been the Sultan of Bengal almost 15 years from 1212 A.D. to 1227 A.D ..

Sultan Ghiyasuddin Iwaj Khalji

Sultan Ghiyasuddin Iwaj Khalji was undoubtedly the best among the Khalji Maliks. He made efforts to strengthen and stabilize the Muslim kingdom of Bengal established by Bakhtiyar. He transferred his capital from Devakot to Gaur or Lakhnauti for the ease of administration. He built a fort named Basankote to strengthen the defence for the capital. Lakhnauti, standing on a river had the advantage of trade and commerce. Moreover, Iwaj Khalji perceived that the territory of the river oriented Bengal could not be extended with only the cavalry. For this, a strong naval force was necessary. Naval force was also needed to sustain the rule of Bengal. So, it can be concluded that of all the Muslim rulers of Bengal, Iwaj Khalji laid the foundation of the naval force. Wide and deep tranch was dug round the capital for its security. He dug many canals and built bridges to save Lakhnauti and adjacent places from the yearly flood. He built roads so that the soldiers could move and the commodity could be carried from one place to another easily. The construction of highway not only facilitated the administration of the kingdom and trade and commerce, but it was also like a blessing to the people because it protected their house and corn-field from the yearly flood.

Gaiyasuddin Iwaj Khalji can be regarded as a good administrator for the above mentioned activities. He also concentrated on the extension of his kingdom. The Hindu Kings of the neighbouring kingdoms like Kamrup, Odisha, Banga (south-east Bengal) were compelled to send him tax. The Abbasi Caliph, Al Nasir recognized Gaiyasuddin Iwaj Khalji as a valid Sultan in a letter.

Iltutmish, the Sultan of Delhi, never liked the extension of the power of the muslim kingdom in Lakhnau under Ghiyasuddin Iwaj Khalji. But at the beginning of his reign, it was not possible for him to pay attention to Bengal as he had immediate dangers and problems to solve. When those were gone in 1224 A.D., he paid attention to Bengal. In 1225 A.D. both armies of Iltutmish and Ghiyasuddin came accross each other near the mountains of Munger or Shokreegoli, Iwaj proposed for a treaty and a treaty was signed. Being pleased Iltutmish appointed Malik Alauddin Jani as the ruler of Bihar and kept Iwaj Khalji as the ruler of Bengal. Then he went back to Delhi. But immediately after the Sultan had returned to Delhi, Iwaj Khalji again declared independence. He attacked Bihar and drove out its ruler Alauddin Jani. Coming back to Lakhnauti, Iwaj Khalji could realize that Iltutmish would attack Bengal again. He stayed in the capital for about one year with preparation and waited for counter attack. At this time the royal force of Delhi got engaged in managing rebellion in Ajodhya. Iwaj Khalji thought that the Delhi soldiers were not in a position to attack Bengal in such circumstances. So, he decided to attack East Bengal in that situation. His capital Lakhnauti was so to say unprotected. Meanwhile, Sultan Iltutmish directed his son Nasiruddin Mahmood to attack Lakhnauti. Taking the advantage of Iwaj Khalji's absence, Nasiruddin Mahmood attacked Lakhnauti, the capital of Bengal. Hearing this news Iwaj came back to the capital with a small member of soldiers. The enemy soldiers had already occupied his Basankot Fort. Iwaj Khalji was defeated in the battle and taken prisoner. Later he was killed. After his defeat and fall Bengal completely came under the dominion of the Sultan of Delhi. Nasiruddin Mahmud was appointed the ruler of Bengal.

Iwaj Khalji was a patronizer of art and literature. Under his patronization, the Zuma mosque of Gaur and several other mosques were built. During his reign, many Muslim Sufis and Saiyads from Central Asia took shelter in his court. These sufis and distinguished people greatly co-operated in preaching Islam. Their presence and the patronization of Iwaj Khalji made Lakhnauti a centre of Muslim education and culture.

Since the death of Iwaj Khalji to 1287 A.D., 60 years, Bengal remained a province under the Muslim rulers of Delhi. During this time fifteen rulers ruled Bengal. Ten of them were slaves. The slaves were called 'Marnluk'. For this reason, the sixty years reign in Bengal is regarded as rule of the slave or 'Marnluk rule' by many people. But all these fifteen rulers belonged to the Turkish race. During the Turkish reign, there was internal trouble in Delhi. As a result, it was not possible for the Sultans to concentrate on the distant provinces like Bengal. So, the Turkish rulers of Bengal could rule pretty independently. The first Turkish ruler was Nasiruddin Mahmood. He was the son ofIltutrnish, the Sultan of Delhi. After... the death of Sultan Iltutrnish in 1236A.D., there was disturbance in Delhi. Taking

advantage of this situation Aor Khan Aibeq seized power in Lakhnauti. But just after some time he had a defeat at the hands of the ruler of Bihar, Tughral Tughan Khan.Tughan Khan ruled Bengal for 9 years up to 1245A.D .. After this, Omar Khan was in power in Lakhnauti only for two years.

Jalaluddin Masud Jani ruled Bengal from 1247 A.D. to 1251 A.D. He was able to bring peace in Lakhnauti. The next ruler was Malik Ikhtiar Uddin Uzbak, the ruler of Ajodhya. He made territorial extension of his kingdom at the border areas, Gathering sufficient strength Masud Jani assumed the title 'Mughisuddin' in 1255 A.D. and declared independence. He was murdered in 1257 A.D.

The next two years Malik Uzzauddin Uzbak ruled Lakhnauti independently. Later in 1269, the ruler of Kara province, Tajuddin Arsalan Khan came to the throne of Lakhnauti. After Arasalan Khan, Bengal was ruled by Tatar Khan. Although he showed loyalty to Delhi, the relation of Bengal with Delhi was cut off within a few years. Tatar Khan was followed by Sher Khan who was in power in Bengal for a short period of time.

The next ruler Tughril was the best among the Mamluk Turks. He took possession of quite several regions of Dhaka and Faridpur beside North and West Bengal. He built a fort named Narkilla near Sonargaon. The fort was known to the common people as Tughril's Kella. Tughril declared independence assuming the title 'Mughisuddin'. As a result, the Sultan of Delhi, Balban made a violent attack on Tughril. Tughril was defeated and killed by Balban in 1281 A.D. As the rulers used to revolt, this time Balban appointed his son Bughra khan the Governor of Bengal. The next six years Bengal was under Delhi. In 1287 A.D., subsequent to the death of Balban, Bughra Khan had kept ruling Bengal independently. During this time, the son of Bughra Khan, Kaikobad was the Sultan of Delhi.

Bughra Khan got disheratened at the news of the death of Kaikobad. Setting his other son Rukanuddin Kaikaus to the throne of Bengal, he himself pulled out of the situation. Kaikaus ruled Bengal for ten years (1291 A.D.-1300 A.D). As he had no son, the next ruler was Malik Firuz ltgin. As the Sultan he adopted the new name 'Sultan Shamsuddin Firuz Shan'. After the death of Firuz Shah, his son Bahadur Shah succeded to the throne. Just after a short time, he was defeated and captured by the Sultan of Delhi Ghiyasuddin Tughlaq. From that time to 1338 A.D., Bengal was under Delhi.

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History of Independent Sultanate rule in Bengal

The Sultans of Delhi could not keep Bengal under their control from 1338 A.D to 1538 A.D. In the early years the army of the Sultans of Delhi made attacks. They tried to bring Bengal to their own possession. Being unsuccessful, they gave up at last. So, the Sultans of Bengal succeeded in ruling Bengal with freedom and ease. Although the beginning of independence in Bengal was made by Fakhruddin Mubarak Shah, the Sultans of the Illiyas Shahi dynasty first brought stability to Bengal.

Independent Sultanate Reign (1338A.D.-1538A.D.)

The ruler of Sonarga Bahram Khan died in 1338. The keeper of Bahram Khan's armourer Fakhrah, was a royal employee. He declared independence after his master's death and came to the throne of Sonarga with the name 'Fakhruddin Mubarak Shah'. Thus began the independent Sultanate period in Bengal. During this time Muhammad-bin-Tughlak of Delhi had no way to pay attention to the far-off Bengal. As a result, though the beginning of independence was in Sonarga, the independent regions got extended more and more. No one could take away this independence in the next two hundred years.

The rulers of Delhi did not look favorably on the declaration of independence by Fakhruddin Kader Khan, the ruler of Lakhnauti and Izzauddin, the ruler of Satgaon, jointly attacked Sonarga. But they did not succeed. Kadar Khan was defeated and killed by the army of Fakhruddin.

Fakhruddin, as an independent Sultan, issued coin after his own name. According to the date engraved on his coin, it can be assumed that he ruled Sonarga from 1338 A.D. to 1349 A.D. Fakhruddin Mubarak Shah extended his territory to some extent towards the South-east. It was he who conquered Chittagong first. It is known that Fakhruddin Mubarak Shah constructed a highway from Chandpur to Chittagong. Coins with the name of Ikhtiyar Uddin Gazi Shah engraved on them were issued from Sonarga mint. Time up to 1352 A.D. is found on the coins with the name of Gazi Shah, So it is understood that Fakruddin' s son Gazi Shah succeeded to the throne as the independent Sultan of Sonarga after his father's death and ruled about three years till 1352A.D.

Individual work

1. Point out the causes of conflict between Ghiyasuddin Iwaj Khalji and the Sultan of Delhi, Iltutmish.
2. Who established the independent Sultanate of Bengal? When and how did he do it?

Illiyas Shahi Dynasty

When Fakhruddin Mubarak Shah was the independent Sultan in Sonarga, Ali Mubarak, the commander-in-chief usurped the throne of Lakhnauti. Coming to the throne, he took the title 'Alauddin Ali Shah'. He also established an independent kingdom in Lakhnauti. Later he shifted his capital to Pandua (Firozabad). Ali Shah had been in power till 1342 A.D. Hazi Illiyas was his 'Dudhbhai' (a person considered someone's brother because he was breast fed by his mother). He defeated and killed Ali Shah and established a dynasty in Bengal. The name of this dynasty is Illiyas Shahi dynasty. Subsequently, the descendants of Illiyas Shah ruled Bengal for a long time. Hindu kingdom flourished in the mid period for some time.

Illiyas Shah became the head of North and North-west Bengal in 1342 A.D. through taking possession of the throne of Firozabad. Sonarga on and Satgaon were still then beyond his rule. Illiyas Shah had the dream to be the ruler of the whole of Bengal. He first paid attention to West Bengal. Satgaon came under his control before 1346 A.D.. He attacked Nepal in 1350 A.D. and obtained huge treasure. During this time, he conquered some part of Trihut or North Bihar and took possession of a lot of riches and jewels. Odisha also came to his dominion. But the most significant success of Illiyas Shah was his taking possession of East Bengal.

Ikhtiyar Uddin Gazi Shah was defeated by Illiyas Shah in Sonarga in 1352 A.D. As Sonargaon was occupied, the whole Bengal was conquered. Therefore, though Fakhruddin Mubarak Shah had the main role for the birth of independent Bengal, it was Illiyas Shah who established the actual independence in 1352 A.D .. Illiyas Shah also conquered some parts outside Bengal, namely Champaron, Gorakhsapur and Kashi. He conquered some parts of Kamrupa as well. The bottom line is that his territory extended from Assam to Varanasi. Cutting off the tie with Delhi, Illiyas Shah introduced 'Khutba Path' (religious sermon) and new coins with his own name. This made Sultan Firuz Shah Tughlak much infuriated.

At the beginning the Sultan of Delhi did not accept this liberty of Bengal. Sultan Firuz Shah Tughlak led a war against Illiyas Shah from 1353 A.D. to 1354 A.D. His effort was directed to subjugate Bengal to Delhi. But he failed. Illiyas Shah took shelter in the impenetrable Ekdala fort. On the other hand, there was little possibility of victory in the rainy season. So, Firuz Shah accepted the independence of Bengal through treaty and established friendly relation with Illiyas Shah. Then he returned to Delhi.

As a ruler Illiyas Shah was sagacious and popular. There was peace and discipline during his reign. There was amity between the Hindus and the Muslims. He founded a city named Hajipur. It was he who constructed a huge 'hammakhana' (kind of washroom) in Firuzabad. Architecture and cultural activities got much patronization during this period. He was a devoted Muslim. He had great respect for religious devotees like 'Fakirs' and 'dervishes'.

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Although Illiyas Shah occupied Bengal as the ruler of Lakhnauti, he established a greater Bengal joining the two lands. Since this time, all the inhabitants of Bengal came to be known as Bangalee. Illiyas Shah recived the titles 'Shah-i-Bangala' and' Shah-i-Bangaleean'.

Individual work: Evaluate Sultan Shamsuddin Illiyas Shah as the founder of Bengalee nationalism.

After the death of Shamsuddin Illiyas Shah, his son Sikandar Shah (1358 A.D.-1393 A.D.) came to the throne of Bengal. He was an efficient and powerful ruler like his father. Sultan of Delhi Firoz Shah again attacked Bengal from 1358 A.D. to 1360 A.D. But Firoz Shah Tughlak failed this time as wall. Sikandar Shah had also to take shelter in the Ekdala fort like his father. Conflict was resolved through treaty between the two sides. According to the conditions of the treaty, Zafar Khan was given the administrative power in Sonarga an. But Zafar Khan refused this post. He also returned to Delhi with Firoz Shah Tughlaq. The authority of Sikandar Shah in Sonargaon and Lakhanti remained as it was before. The independent sultanate rule which Illiyas Shah had established was set on a stronger footing by Sikandar Shah.

After the death of Sultan Sikandar Shah, his son Ghiyasuddin assumed the title 'Azam Shah' and succeeded to the throne (1393A.D.-1411A.D.). Illiyas Shah and Sikandar Shah showed their efficiency in warfare and defending independence. But Ghiyasuddin Azam Shah's achievements were different. He gained fame for his pleasing personality liked by his subjects. During his reign, he led an abortive attack on Asam. He established a friendly relation with the king of Jainpur, Khan Jahan. The Chinese Emperor Ianglo sent delegates to his court. In return he also sent to the Chinese Emperor rich gifts as a token of regards. The main point is that although Azam Shah did not engage himself in any war, he was able to sustain the vast kingdom built by his father and grandfather. Sultan Ghiyasuddin Azam Shah was a righteous judge too. A brilliant story about his justice has been narrated in the book 'Riaz-us-Salatin'.

Sultan Ghiyasuddin Azam was well-reputed as a great scholar. He admired and respected the poets and writers. He was fond of poetry and he himself composed poems in Persian language. He used to communicate through letters with the famous Persian poet Hafiz.

Ghiyasuddin Azam Shah has a special place in the history of Bengal for developing Muslim education and culture and the patronization of Bengali literature. It is during his reign that the first Muslim Bengali poet Shah Muhammad Sageer composed a long poem 'Yusuf-Julekha'. During the reign of Azam Shah, another famous sufeee devotee Nur Qutub-ul-Alam set his abode in Pandua. As a result, Pandua had the good reputation to be the centre of Islamic education and culture in India. The Sultan also

spent money to build mosques and madrasas in Mecca and Medina. Despite some faults and failures in certain fields, Ghiyasuddin Azam Shah was one of the best Sultans of Bengal and he was the last Sultan of Illiyas Shah dynasty. Since his death, the fall of this dynasty began.

King Ganesh and the Habshi Reign

It is generally said that the two hundred years (1338 A.D.-1538 A.D.) is the period of independent reign of the Muslim Sultans. Yet, sometime in the mid part of this two hundred years there was a little break. After the death of Ghiyasuddin Azam Shah, his son Saifuddin Hamza Shah came to the throne. But that time there was conspiracy among the aristocrats about seizing power. Having ruled one year, he was murdered by his slave Shihabuddin in 1412 A.D. Being the Sultan, Shaihabuddin adopted the name 'Shihabuddin Byazid Shah'; But after two years (1414 A.D.-1415 A.D.) he was killed by some other conspirators. Taking the advantage of this situation, the Hindu aristocratic king Ganesh seized the power in Bengal.

The Sultans of Bengal appointed the Hindus to most of the high posts. King Ganesh too was a high-ranking courtier of Azam Shah. It is known that Ganesh was at first a king of Vatulia region in Dinajpur. He got an employment in the court of the Sultan. Just after having the employment, he started to gather strength secretly. His desire was to turn out the Muslims and establish the Hindus in power. With this very aim he came to power uprooting the Illiyas Shahi dynasty. Ganesh killed many sufee devotees. The leader of the Muslim devotees Nur Qutub-ul-Alam appealed to the Sultan of Jainpur, Ibrahim Sarki to protect the Muslims. As Ibrahim Sarki came to Bengal equipped with army, Ganesh was terrified. At last he made a compromise with the Muslim saint Nur Qutub-ul-Alam. As per the conditions, Ganesh converted his son Jadu into Muslim and left the throne of Bengal to his son. After Jadu had become a Muslim, his name was changed to Jalaluddin Mahmud. Sultan Ibrahim Sharki set Jalaluddin to the throne of Bengal and returned to his own land- Jaunapur.

Ganesh came to the throne twice. First time he was in power only for a few months. In the middle of 1415A.D. Ibrahim Sharki placed Jalaluddin Mahmud Shah to the throne. As Ibrahim Sharki returned, Ganesh felt secured. Through many rites and rituals, he again converted his son to Hinduism. Ganesh died in 1418A.D. After the death of king Ganesh, the Hindu courtiers placed Mahendre Dev, another son of Ganesh, to the throne of Bengal. But shortly Jalaluddin ousted Mahendradeva and came to the throne for the second time. At this stage he was uninterruptedly in power till 1431. During the time of this very competent administrator, the territory of Bengal had a great extension. The whole Bengal, parts of Tripura and south Bihar, except Arakan were within his kingdom at least for some time. Coins with his name were issued from various mints

of his kingdom. He shifted his capital from Pandua to Gaur. After the death of Jalaluddin Mahumud Shah, his eldest son Shamsuddin Ahmad Shah succeded to the throne. Falling a victim to the plot of the courtiers, he was murdered by the salves Sadi Khan and Nasir Khan. Thus, the reign of king Ganesh and his descendants came to an end.

Individual work

1. Prove the fact that Sultan Ghiyasuddin Azam Shah was a patronizer of education and culture.
2. Analyse the causes of the rise of King Ganesh.

Rule of the Laler Illiyas Shahi Dynasty

After the death of Shamsuddin Ahamad Shah, his murderer, a slave Nasir Khan came to the throne of Bengal. But the aristocrats who instigated Nasir Khan to kill Ahmad Shah, did not kindly take to his ascending the throne. Probably the authority of a slave was humiliating to them. So they unitedly killed Nasir Khan.

After the death of Nasir Khan, the throne of Gaur remained vacant for some time. Ahmad Shad had no son. Then the aristocrats placed a descendant of Illiyas Shah named Mahmud in 1452A.D. to the throne of Gaur. He is known as Nasiruddin Mahmud Shah in history. Thus the descendants again began an independent rule in Bengal. So this period is called 'Later Illiyas Shahi dynasty'. Nasiruddin was a skilled commander-in-chief and just ruler. During the reign of Nasiruddin Mahmud, Jessore and Khulna areas were included in the Muslim kingdom. West Bengal, East Bengal, North Bengal and parts of Bihar were within his kingdom. He also issued coins with his own name.

Nasiruddin Mahmud Shah died in 1459 A.D., Then his son Rukanuddin Barbak Shah succeeded to the throne of Bengal. Since his father's reign, Barbak Shah proved himself an efficient ruler. That time he was the ruler of Satgaon. During his reign, the territory of Bengal got extended. The northern part of the Ganges was within his territory. During his reign. Bhagalpur came under Muslim rule. There was trouble about the authority of Chittagong. It was under the Arakan kingdom towards the beginning of Barbak Shah's reign. But Barbak Shah restored it towards the end. Jessore and Khulna were under his authority too. He also extended his territory towards the south.

It was Barbak Shah who first gathered a lot of Abyssinian slaves (Habshi slaves) and appointed them to military posts and important posts in the palace. The number of appointed slaves were eight thousands. Probably he made a group of these Habshis in order to form his own party. But this step brought jeopardy for the future the Kingdom.

Sultan Rukanuddin Barbak Shah was a great scholar. In many stone inscriptions 'Al-Fazil' and 'Al-Kamil' are used. Those proved that Barbak Shah attained the highest appellation in the field of education. He was not only a scholar, but also a patron of literature. He patronized the learned and the scholars of both the Hindus and the Muslims. That he was a king of liberal and non-communial outlook is proved by the fact that he patronized the Hindu poets and scholars and appointed many Hindus to the high posts of the royal court. In this regard, a ruler of liberal mind like Barbak Shah is rare not only in the history of Bengal, but also of India.

Barbak Shah was a true lover of beauty. It was Barbak Shah who construted the massive and beautiful arch known as 'Dakhil Darwaza' in Gaur. At this times two mosques were built in Mirzagonj of Chittagong and Patuakhali districts. In the light of these activities, Barbak Shah can be considered the best among the Sultans of Bengal.

Barbak Shah passed away in 1474 A.D. Then his son Shamsuddin Abu Muzaffar Yusuf Shah (1474 A.D.-1481 A.D.) became the Sultan of Bengal. The vast kingdom built by his father and grandfather was unimpaired during his time. His territory was extended up to Odisha to the West and Sylhet to the east.

The death of Yusuf Shah was followed by his son Sikandar Shah to the throne. As he fell ill, he was dismissed. Barbak Shah's younger brother Hussain took on the title 'Jalauddin Fateh Shah' and came to the throne (1481 A.D.-1487 A.D.). He issued coins in his own name. But this time, there was trouble in the royal court. The Habshi slaves became very powerful at this time. Jalauddin Fateh Shah tried to curb their strength. This made all the Habshi slaves begin conspiracies against the Sultan unitedly. Sultan Shahjada was the head of the palace guards. Through temptation, the slaves persuaded Sultan Shahzada and his subordinate pikes to join their group. Shahzada killed Fateh Shah inside the palace. With the murder of Fateh Shah, the reign of Illiyas Shahi dynasty in Bengal came to an end. Thus the reign of the Habshi began in Bengal.

Individual Work: Find out the steps taken by Sultan Rukanuddin Barbak Shah that was beneficial to his kingdom.

Habshi Rule

The Habshi rule in Bengal lasted only six years (1487A.D.-1493 A.D.). The history of this country during this period abounds with wrongs, injustice, revolt, conspiracy and disappointment. All the three of the four Habshi Sultans of this period were murdered.

Habshi leader Sultan Shahzada adopted the title 'Barbak Shah' and began to rule Bengal first. But within a few months, he was killed by Habshi commander-in-chief Malik Andil. Malik Andil assumed the title 'Saifuddin Firuz Shah' and came to the throne. Only his three years reign (1487A.D.-1490 A.D.) was a little pre-eminent in history.

His death was followed by Nasiruddin Mahmud Shah II. But after a short rule (1490 A.D.-1491 A.D.), he was killed. A Habshi leader killed him and came to the throne with the name 'Shamsuddin Muzaffar Shah' (1491 A.D.-1493 A.D.). He was notorious as a tyrant and killer. Consequently, the aristocrats of Gaur revolted against Muzaffar Shah. Sayed Hossain, an adviser to Muzaffar Shah joined the rebels. At last Muzaffar Shah was killed. With his death, the Habshi rule in Bengal ended.

Hussain Shahi Dynasty

Getting rid of the Habshi rule, Syed Hussain came to the throne of Bengal. As he became the Sultan, he took the title 'Alauddin Hussain Shah'. Thus the rule of a new dynasty named 'Hussain Shahi dynasty' began in Bengal. Of the reigns of the independent Sultans of Bengal, Hussain Shahi reign (1493 A.D.-1538 A.D.) was the most glorious period.

Sultan Alauddin Hussain Shah was the best Sultan of the Hussain Shahi period. He belonged to the Sayed family of Arabia. He came from Mecca to Bengal with his father Sayed Ashraf-al-Hussain and brother Yusuf. He first set his adobe in the village Chandpara of Rahr. Later, Hussain Shah went to the capital Gaur and got employment under Muzaffar Shah. Then he became an adviser. Thus, he came to power in Bengal.

There was anarchy and chaos in the kingdom since Alauddin Hussain Shah ascended the throne. After taking up the responsibility of the kingdom, he engaged himself in bringing peace and discipline. There was anarchy in the country due to the maladministration of the Habsli community. They had the main role in the murder of every Sultan. Coming to the throne, Hussain Shah gave directions to the Habshis to stop such activities. But as they disobeyed his order, he gave command to kill them.

This severe measure taken by Hussain Shah made twelve thousand Habshis to lose their lives. The rest of the Habshis were driven out of the kingdom. The next step of Alauddin Hussain Shah was to diminish the power of the bodyguard pikes. This regiment of pikes played the most vital role in all the conspiracies of the palace. Hussain Shah dissolved the regiment of the pikes. In their place, he formed a new regiment of guards consisting of aristocratic Hindus and Muslims.

Alauddin Hussain Shah tried to make politics and social systems free from the Habshi influence for the welfare of the kingdom. He also strengthened the administration by shifting the capital to a place near Gaur. Of all the Sultans of Bengal only he established his capital in a place other than in Pandua and Gaur. Severe measures were taken to punish the aristocrats and courtiers who tried to create anarchy during the Habshi rule. All the oppressive servants with low birth were dismissed. On the other hand, he appointed the Sayeds, Mongols, Afghans and Hindus to different important and high posts of the administration. These measures brought within a short time peace and discipline in the country.

During the time of Alauddin Hussain Shah, the boundary of Bengal got maximum extension. He conquered Kamrupa and Kamta. Some parts of Odisha and Tripura also came to his possession and so came some parts of South Bihar. He drove out the Arakanese from Chittagong. At this time he resisted the attack on Bengal made by the Sultan of Delhi, Sikandar Lodi. Only in Assam mission, he was unsuccessful. Hussain Shah succeeded in ensuring all kinds of security in his vast kingdom. He ruled long twenty six years (1493 A.D.-1519 A.D.). with success and died in 1519 A.D.

Alauddin Hussain Shah was a good administrator and a far-sighted politician. He showed great enthusiasm, sincerity and prudence in reshaping his administrative system and public welfare. He realized that conquering kingdom is not the final thing for the king, but a time suiting and justice-based administrative system was essential. He was impartial in respect of race and religion in his administration and protection of his subjects. His object was to establish a well-organized, impeccable and benevolent administration by promoting a loving and friendly relation between the Hindus and the Muslims. For this reason, despite being a conservative Sunni, he appointed different Hindus to administrative posts according to their merit. He also awarded different appellations to the Hindus to encourage them. This magnanimity of Hussain Shah to the Hindus was effective for good administration and helped the Bengalee to build their own tradition. It is also a testimony to his political farsightedness. This religious broadmindedness of Hussain Shah also inspired his descendants. During his peaceful reign, his subjects lived in peace and happiness.

Sreechaitanya

The effort of Hussain Shah to create a relation of amity between the Hindus and the Muslims also made an impact on the social life of the people of that time. During his time appeared Sreechaitanya the founder of the 'Vaishnava religion'. Hussain Shah showed a liberal attitude to him and directed his men to co-operate with him. Worship on the Sattyapir (true saint) was another significant incident of the Hussain Shah's reign. Worship of the Sattyapir was a brilliant effort at the establishment of amity between the Hindus and the Muslims.

The development and manifestation of Bengali literature had made Hussain Shah's reign immortal. His generous patronization undoubtedly increased the splendor of Bengli literature. Hussain Shah gave the talented poets and authors rewards in order to encourage them. Of the famous poets and writers Rup Goshwami, Sanatan Goshwami,

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Maladhar Bose, Bijoygupta, Bipradas, Paragal Khan and Yashoraj Khan are mentionworthty. They wrote numerous books with the patronization of Hussain Shah. Their relentless efforts in literature have enriched the history of Bengal, During this time Maladhar Bose translated 'Shreemadvagabata' and 'Purana' and Parameshwar 'Mahavarata' into Bengali. Alauddin Hussain Shah was also a generous patronizer of Arabic and Persian languages.

Hussain Shah was a devoted Muslim. He had infinite sincerity and devotion to his own religion and the Sufee devotees. A huge number of mosques were built in different places of the country. Of these mosques, 'Choto Sona Mosjid' of Gaur is notable. Many 'Khankashs' and Madrashas were built in the kingdom for the development of Islamic culture. Hussain Shah spent a lot of money for the preservation of the shrine of the Muslim saint Qutub-ul-Alam of Pandua. He constructed a citadel and an arch in Gaur, a school and a bridge in Maladaha. These mosques, madrasas, citadel, arch bear testimony to Hussain Shah's love for architecture. During his twenty six years reign, knowledge and science and arts had astonishing development in Bengal. For this reason, his reign is called the 'Golden Era' in the history of Muslim rule in Bengal.

After the death of Alauddin Hussain Shah, his eldest son Nusrat Shah, adopted the title 'Nasiruddin Abul Muzaffar Nusrat Shah' (1519 A.D.-1532 A.D.) and came to the throne of Bengal. Being impressed with his efficiency, Hussain Shah during his own reign handed over some powers to Nusrat Shah. Coming to the throne he was able to show skills like his father. This time, the whole Bihar was under his dominion. During his time the Mughal empire was established in India. The first Mughal Emperor Babar sent troops for expedition to Bengal. At first Nusrat Shah made friendly relation with Babar. Later when there was war, he saved the throne of Bengal by making treaty. Nusrat Shah was killed by some miscreants in 153 1 A.D.

Sultan Nusrat Shah was a noteworthy ruler of his time. He was patient and kind to his people. He dug wells and ponds in many places of his kingdom to remove the water problem of his subjects. The 'Mitha Pukur' (sweet pond) bears the hallmark of the achievement till today. The humane qualities of Nusrat Shah made him popular to his subjects. The Hindus also received justice in his kingdom. The amity between the Hindus and the Muslims was a characteristic of this time. In this regard, he kept his father's achievement unfaded.

Many of the architectural work during Nusrat Shah's reign show his enthusiasm and patronization in the fields of art and culture. He constructed a platform in a cell of the farmous 'Kadam Rasul' building of Gaur. A black marble altar with artistic design and the footprint of Hazrat Muhammad (sm) was set on it. The famous 'Bara Sona Masjid' or 'Baraduari Masjid' was a work of his time. He constructed two mosques in Mongolkota city of Burdwan district and in a place named Bagha in Rajshahi. The foundation of the glorious shrine of the great devotee Makhdum Akhi Sirajuddin in Sadullapur is another example of his great achievements.

The great poet Parameshwar translated part of Mahavarata into Bengali following the orders of Nusrat Shah. During his reign, Shreekar Nandi translated into Bengali Ashwamedha chapter of Mahavarat. Shreedhar also translated Mahavarata into Bengali. Nusrat Shah also set up libraries in different parts of the country to expand knowledge and learning.

The next Sultan of Bengal was Alauddin Firuz Shah, son of Nusrat Shah. He had been in power for about one year. Since the time of Nusrat Shah, Bengal had conflict with the kingdom of Ahoma. It continued in the time of Firuz Shah. Since the time ofNustat Shah, the fall of the independent Sultanate began. The descendants ofNusrat Shah were weak. His younger brother Ghiyasuddin Mahmud Shah killed his brother's son Firuz Shah in 1533 A.D. and ascended the throne. But this brought no change to the situation. Rather the decay which began in the kingdom of Nusrat Shah, it ended during the reign of Mahmud Shah. The significant incident of his five years rule was his conflict with the Afghan leader Sher Shah Shur. At last when Sher Shah took Bengal in 1538 A.D., the independent sultanate era of two hundred years in Bengal came to an end

Individual work: Ascertain the truth of the statement that the liberal attitude of Alauddin Hussain Shah to his administrative policies was beneficial to his country.

Group work: Make a list of works for public welfare and the works of architecture during the reign of Sultan Nusrat Shah.

Afghan Rule and the Bara Bhiuyans (1538 A.D.-1576 A.D.)

As the independent Sultanate era in Bengal came to an end, foreign powers gradually grabbed up Bengal. The Mughal emperor Humayun established his authority in Bengal for some time. But at last he had to accept the defeat at the hands of the Afghan leader Sher Shah. Bengal and Bihar straightaway came to the authority of the Afghans. The two sects of the Afghans, namely Shur Afghan and Karrani Afghan ruled Bengal for quite some time. At last the Mughal Emperor Akbar snatched away the power of Bengal from the Afgans. Although the Mughals occupied the capital, they failed to establish actual power inside Bengal. During this time there were many powerful independent Zamidars in Bengal. These Zamidars Known as 'Baro Bhuiyans' could not accept the Mughal authority. During the time of Emperor Akbar, the Mughal Subadars tried to suppress these Zamndars but failed. The 'Baro Bhuiyans' were suppressed at the time of Jahangir.

The Afghan Rule

Mughal Emperor Babar and his son Humayun tried to bring Bengal under the Mughal authority since the later part of the Hussain Shahi period. But the Mughals could not attain this object at the beginning because of the Afghans. Emperor Humayun got

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involved in a war with the afghan leader Sher Khan Shur. Hasan Khan, father of Sher Khan, was a field-holder in Sasaram area of Bihar. After his father's death he got appointed as a field-holder or Jaigidar. At this time the fief-holder Jalal Khan of Bihar took the guardianship of minor Sher Khan.

Sher Khan had the dream to be the head of whole India. So, he secretly kept increasing his strength. With this aim in view, Sher Khan took possession of the strong fort of Chunar and Bihar. In 1537 A.D. he attacked Gaur, the capital of Bengal twice. This time the Mughal Emperor Humayun became alert. He chased Sher Khan and captured Gaur, the capital of Bengal. Being charmed with the wonderful palace and the natural beauty of Gaur, Hamayun named it 'Jannatabad'. The Emperor engaged himself in amusement in Gaur for six months. In these circumstances, Sher Khan kept on increassing his strength. A message from Delhi informed him that Humayun's step-brother Hindal was plotting to occupy the throne. Having received this message, Humayun started for Delhi. Sher Khan utilized this opportunity. He lay in waits in Chausa near Buxar. As Humayun reached this place near the Ganges, Sher Khan attacked on him. The unprepared Humayun was defeated (1539 A.D.)

Defeating The Mughal Emperor Humayum, Sher Khan took on the title 'Sher Shah'. He declared himself the independent Sultan of Bihar. Then he paid attention to Bengal. In 1540 A.D. he defeated the Mughal ruler Ali Kuli and occupied Bengal. This year he finally defeated Humayun in the battle of Bilgram near Kanauj and occupied the throne of Delhi. Thus after a long time, Begnal was again under the rule of Delhi. The empire of Sher Shah included the whole Bengal upto Chittagong and Sylhet. As Sher Shah belonged to the Shur dynasty, the rule of Bengal at this time was the rule of Shur Afghan dynasty.

After the death of Sher Shah, his son Jalal Khan adopted the name 'Islam Khan' and succeeded to the throne of Delhi. He ruled eight years (1545 A.D.-1553 A.D.). But after the death of Islam Khan, his minor son Firoz Khan came to the throne and immediately there was grouping in the Shur dynasty. The nephew of Sher Khan, Mubariz Khan killed Firoz Khan and adopted the name, 'Muhammad Adil' and came to the throne of Delhi.

Bengal at this time was not detached from the political events of the Indian subcontinent. So, just after the death of Islam Khan, the Afghan ruler of Bengal, Muhammad Khan Shur declared independence. He assumed the title 'Muhammad Shah Shur'. Since this time Bengal was independent for the next twenty years. In order to extend territory in North India, Muhammad Shah Shur engaged himself in a contest with Adil Shah Shur. Conquering Jaunapur, he advanced towards Agra. But at the final stage, he was defeated and killed.

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As Muhammad Shah Shur was killed, the emperor of Delhi, Adil Shah appointed Shahbaz Khan the ruler of Bengal. Muhammad Shah's son Khizir Khan was staying at Alahabad that time. Immediately after hearing the news of his father's death, he adopted the title 'Giayasuddin Bahadur Shah' and declared himself the independent Sultan of Bengal. After a few days, he defeated Shahbaz Khan and ascended to the throne of Bengal.

During this time, the political situation in Delhi become much complicated. Exploiting the weakness of Sher Shah's descendants, Sultan Humayun restored his own kingdom. But though he established his authority in Delhi, he got no chance to do the same in Bengal. After the death of Humayun, his son Akbar succeeded to the throne of Delhi and advanced to suppress the Afghan leaders of the Shur dynasty one by one. In the second battle of Panipath (1556 A.D.), Himu, the Commander in-chief of Adil Shah, was defeated and killed by the Mughal soldiers. Adil Shah was much debilitated by this. Then he fled towards Bengal. On the way, he was defeated and killed by Sultan Ghiyasuddin Bahadur Shah in Fatehpur near Surajgar (1557 A.D.).

Afghan Sultan Ghiyasuddin Bahadur Shah, conqueror of Bengal, when advanced towards Jaunapur, Mughal commander Khan-i-Zaman barred his movement. The diplomatic Bahadur Shah made alliance with Khan-i-Zaman and returned to Bengal. After this, he did not make any expedition outside Bengal. He died in 1560 A.D.

After the death of Ghiyasuddin Bahadur Shah, his brother Jalaluddin Shur took the tittle 'Ghiyasuddin II' and succeeded to the throne of Bengal. Like his brother, he also maintained friendly relation with the Mughal. As he breathed his last in 1563 A.D., his only son ascended the throne of Bengal. But his name could not be known. After he ruled for only three months, an Afghan leader named Ghiyasuddin III killed him and came to the throne of Bengal. But he could not rule long either. Taz Khan, the king of the Karrani dynasty killed Ghiyasuddin and ascended to the throne of Bengal.

Taz Khan Karrani and Sulayman Shah Karrani were the commander of Sher Khan. Due to praiseworthy contributions in the battle of Kanauj, Sher Shah gave them rent-free land Jaigeer in South Bihar. During the reign of Islam Khan, Taz Khan Karrani showed much efficiency as the commander-in-chief and diplomatic adviser. During the time of Firuz, the minor son and successor of Islam Shah, Taz Khan was appointed the Wazir. Killing Firuz, his maternal uncle Muhammad Adil Shur came to the throne. At this time, Taz Khan Karrani fled away and with the help of his brothers he established his dominion in South Bihar. In 1557 A.D. Taz Khan Karrani merely acknowledged loyalty to the Sultan of Bengal, Bahadur Shah Shur. After a certain time, he became totally independent.

He had also fascination for the throne of Bengal. He was waiting for an opportunity. When the unknown Ghiyasuddin occupied the throne of the Shur dynasty, taking advantage of the situation, Taz Khan and his brothers defeated and killed Ghiyasuddin and seized Gaur. Thus Taz Khan Karrani established the rule of the Karrani dynasty in Bengal.

After the death of Taz Khan Karrani in 1565 A.D., his brother Sulayman Khan Karrani became the Sultan of Bengal. This competent ruler included the Afghan leaders in his group. Thus most of the places of Bengal and Bihar became parts of his territory.

He maintained good relationship with the Mughal Empereor Akbar. First of all, he shifted his capital from Gaur to Tanda, situated 15 miles to the south-west of Maldaha. After the death of Sulayman Karrani in 1572 A.D., his son Bayazid ascended the throne. But within a short time, the Afghan leaders killed this tyrant Sultan. This time Daud Karrani the second son of Sulayman Karrani, came to the throne. He was the last Afghan ruler in Bengal. Daud Karrani was a very short-sighted ruler. Seeing the vast empire and abundant wealth, he thought himself equal to Emperor Akbar. So far, the Afghan rulers of Bengal and Bihar openly expressed their loyalty to the Mughal Emperors. But like an independent Emperor, Daud adopted the title 'Badshah' (the king) and introduced sermonising his name before prayer and issued coins with his own name.

The Afgans were quite antagonistic to the Mughals for long. Besides Emperor Akbar was not at ease as the Mughals didn't have any possessions of Bengal and Bihar. He was also annoyed with the self-indulgent attitude of Daud Karrani. This is why Akbar initially ordered Munim Kahn, one of his subordinates and the ruler of Jounapur to attack the kingdom of Karrani. Munim Khan didn't do that instantly. Munim Khan had good terms with Lodi Khan, the Wazir of Daud Khan Korrani. Being advised by Lodi, Daud Khan Korrani did some compromise with Munim Khan in exchange of some wealth and riches for the time being. But this compromise didn't last long. Daud was misled by some conspirators to suspect his Wazir, Lodi. As a result, he persecuted death penalty to Lodi. So far Bengal and Bihar were not attacked by the Mughals due to Lodi's wisdom and friendly relation with Munim Khan. After his death, Munim Khan was unrestricted. He forced the Afgans out from Bihar in 1573. The Afgans, in the meantime, got to be a deceased power due to internal conflicts. Munim Khan took the chance and advanced for Bengal. Afgans fled to Saptagram in Hugli district leaving Tanda, the capital of Bengal. Capturing Tanda, the Mughal soldiers rushed to Saptagram under the leadership of Munim Khan. Daud Khan fled to Odisha. Munim

Khan established Tanda as the capital of Mughal Bengal. At this time plague broke out in Panda and it took away lives of many Mughal soldiers including Munim Khan. Munim Khan's death created chaos in Bengal. This created opportunities for Daud Karrani to recapture the west and north of Bengal. On the other hand, one of the Zamindars of low lying areas in Bengal, Isha Khan, pushed the Mughal soldiers from East Bengal. They took shelter in Bihar.

When the death news of Munim Khan reached Agra, Emperor Akbar sent Khan Jahan Hussain Kuli Khan to Bengal as its ruler. King Todarmal was appointed Kuli Khan's deputy. When Kuli Khan was heading forward, he was resisted by Munim Khan at Rajmahal, the gateway to Bengal. Muzaffar Khan Turbati, the ruler of Bihar, came forward to help the Mughals. There was a severe battle between the Mughals and the Afghans near Rajmahal in 1576 A.D. Daud Karrani suffered the final defeat at the battle of Rajmahal. Later he was sentenced to death. Thus, the Karrani (Afghan) rule ended and Mughal rule began. But it is also true that the Mughal rule did not go far in the face of resistance made by the Bara Bhuiyans.

Individual work: Discuss how the Afghan rule was established in Bengal.

History of the Baro Bhuiyans

Emperor Akbar could not establish his authority over the whole Bengal. The powerful Zamindars of Bengal could not accept the dominance of the Mughals. The Zamindars were independent in their own region. They had powerful army and fleet. They used to attack the Mughal commanders unitedly to defend independence. These Zamindars are known as the 'Bara Bhuiyans' in the history of Bengal.

This 'Bara' does not mean twelve. It is assumed that this 'Baro' refers to the countless number of Zaminders. In the history of Bengal, the existence 'Baro Bhuiyans' are found from the middle of the sixteenth century to the middle of the seventeenth century. During that period, those who struggled for freedom against the Mughals are called 'Baro Bhuyians' from the historical perspective. Besides, there were many more less Zaminders in Bengal. They also rebelled against the Mughals. But later they accepted the Mughal authority.

The noteworthy Bhuiyans were:

Name of the Baro Bhuiyans	Areas to dominate
Isha Khan, Musa Khan	Most of Dhaka, almost whole of Mymensingh district, some parts of the distrits of Pabna, Bogra, Rangpur.
Chand Roy and Kedar Roy	Sreepur (Bikrimpur, Munshiganj)
Bahadur Gazi	Bhawal
Sona Gazi	Sarail (at the northern bordar of Tripura)
Osman Khan	Bokainagar (Sylhet)
Beer Hamir	Bishnupur (Bakura)
Laxman Manikya	Bhulua (Noakhali)
Paramananda Roy	Chandradeep (Barisal)
Vinod Roy, Madhu Roy	Chandpratap (Manikganj)
Mukundaram, Satrajit	Bhushana (Faridpur)
Raja Kandarpa Narayan, Ramchandra	Part of Barisal

At the beginning, the leader of the Baro Bhuiyans was Isha Khan. As the Hussain Shahi dynasty came to an end. Sulayman Khan, father of Isha Khan, established his zamindari (office of the Zaminder) in the locality of Sonargaon. Khizirpur fort was the centre of his strength. Katrabu near Sonarga an and Khizirpur was his capital. After the fall of Daud Karrani, he established his capital at Sonargaon.

Emperor Akbar paid particular attention to suppress the Baro Bhuiyans. For this reason, he sent to Bengal Shahbaz Khan in 1583 A.D., Sadik Khan in 1585, Uzir Khan in 1586 and King Man Singh in 1594 A.D. as Subadar of Bengal. They were engaged in war in many times with Isha Khan and other small Zamindars. But it was not possible to defeat Isha khan completely. As a return for his loyalty to emperor Akbar, he maintained his own authority. On the other hand, he declared independence against the Mughals and assumed the title 'Masnad-i-Ala.'

As Isha Khan died in 1599 A.D., his son Musa Khan became the leader of the Baro Bhuiyans. Man Singh was sent to Bengal for the second time. This time Man Singh was successful to some extent. Musa Khan was defeated by Man Singh in a naval war in 1603 A.D. But, before having the final victory, news of the illness of Emperor Akbar reached. Being summoned by the Emperor, Man Singh returned to Agra.

After the death of Emperor Akbar, his son Selim adopted the name 'Jahangir' and succeeded to the throne of Delhi. He again sent Man Singh to Bengal. After one year Qutubuddin Koka was appoined Subadar in Bengal in 1606 A.D. Qutubuddin was killed by Sher Afkun. After one year his successor Subadar Jahangir Kuli Khan died. Afterwards, Islam Khan was appointed the Subadar of Bengal in 1608 A.D.

It was Emperor Jahangir's achievement to suppress the Baro Bhuiyans in Bengal and to establish Mughal rule. Subadar Islam Khan (1608 A.D.-1613 A.D.) deserves appreciation in this regard. Taking up the administration, he realized if he could bring down the Baro Bhuiyan leader Musa Khan, it would be easy to subdue the other Zamindars. For that reason, he decided to shift his capital from Rajmahal to Dhaka. He realised that the stronghold of Musa Khan was situated at Sonargaon which was near Dhaka. Ceturning from Rajmahal, the capital of Bengal to Dhaka Islam Khan won the loyalty of some Jaminders.

Islam Khan built powerful fleet to face the Baro Bhuiyans. Fight with Musa Khan took place first in 1609 at Jatrapur, on the northern bank of river Korotoa. Musa Khan had fort here. In the battle, Musa Khan and other Zamindars retreated at last. In 1610 A.D. Dhaka became the capital of Bengal. According to the name of the Emperor, Dhaka was named 'Jahangirnagar'.

After this, the fleets of the Zamindars gathered again at The Shitalakhya river under the leadership of Musa Khan in order to resist the Mughals. Islam Khan sent army and fleet to different places of its western bank. A battle between Islam Khan and the Zamindars began in 1611 A.D. The forts including the Kadam Rasul of Musa Khan on the eastern bank of the river came to the control of the Mughals. As the situation worsened, Musa Khan went to Sonargaon. As he realized the capital being insecured, he took shelter in Ibrahimpur an island in the Meghna. The Mughal army took control of Sonargaon. This compelled the Zamindars to surrender. Finding no other way, Musa Khan also surrendered to the Mughals finally. Like other Zamindars, Islam Khan also gave Musa Khan the charge in his estate under the Mughal authority. After this, Musa Khan passed the rest of his life as the loyal fiedholder of the Emperor. Being disheartened by the surrender of Musa Khan, other Zamindars accepted the authority of the Emperor. Thus the rule of Baro Bhuiyans came to an end in Bengal.

Pair work-1: Match the names of the Baro Bhuiyans with the places they ruled mentioned below.

Names of Baro Bhuiyans	Places they ruled
Isha Khan, Musa Khan	Bhawal
Chand Roy and Kedar Roy	Bhushana (Faridpur)
Bahadur Gazi	Bhulua (Noakhali)
Laxman Manikya	Sreepur (Bikrompur, Munshiganj)
Mukundaram Satragit	Most of Dhaka, almost whole of Mymensingh, some parts of districts of Pabna, Bogra, Rangpur.

Pair work -2: Investigate how the name of Dhaka was changed to Jahangirnagar.

Pair work -3: Investigate why Subadar Islam Khan transferred his capital from Rajmahal to Dhaka.

The Mughal Rule (1571 A.D.-1757 A.D.)

The Mughal rule in Bengal passed in two phases, namely, Subadari and Nawabi. After the suppression of the Baro Bhuiyans the rule of the Subadar was established in the whole of Bengal. The Mughal provinces were known as 'Suba'. Bengal was one of the Subas of the Mughals. The golden period of the Subadari rule was from the beginning of the seventeenth century to the beginning of the eighteenth century. After Emperor Aurangazeb the Mughal rule became powerless during the time of the weak descendants of Delhi. In such a situation, the Subadars ruled Bengal almost independently. This period of the Mughal rule is known as the 'Nawabi Era'.

Reign of the Subadars and the Nawabs

Suppressing the Bhuiyans in 1610 A.D., Subadar Islam Khan established Subadari rule in the whole of Bengal. After his death in 1613 A.D., quite a number of Subadars took power in Bengal. But no Subadar could play any important role until Subadar Mir Jumla took the power. Islam Khan Chisti (1617 A.D. -1624 A.D.) and the brother of the Empress of Delhi Nur Jahan, Ibrahim Khan Fateh Jang (1617 A.D.-1624 A.D.) served as the Subadars of Bengal. Then for a very short time, Darar Khan, Mahabbat Khan, Mukarram Khan and Fitai Khan were appointed Subadars.

After coming to power, Emperor Shahjahan, appointed Kasim Khan Juiny the Subadar of Bengal in 1628 A.D. Since the Hussain Shahi period the Portugeese were engaged in trades in Bengal. During this time, the influence of the Portugese merchants greatly increased. Gradually it became a threat to Bengal. Kasim Khan Juiny supperssed the Portugese with an iron hand.

After Kasim Khan, Subadar Islam Khan Mashadi (1653 A.D.-1639 A.D.) ruled for four years. Then Emperor Shahjahan sent his second son Shah Shuja to Bengal as Subadar. Shuja had been in charge for twenty years. The reign of Shuja was more or less peaceful. During this period, the English merchants gained some extra advantages from the Subadar in comparison to other foreign traders. It increased the strength of the Englishmen besides their trade. Later when Emperor Shahjahan fell ill in 1657, each of his four sons revolted to become the emperer. At this time, a conflict began between Aurangazeb and Shah Shuja and gradually it turned to a battle between the two brothers. In 1659 A.D. Shuja was defeated. After the defeat, he went to Arakan where he was killed later along with his family.

The commender of Aurangazeb, Mir Jumla came up to Jahangimagar, the capital of Bengal to control Shuja. So, Emperor Aurangazed appointed Mir Jumla the Subadar of Bengal (1660 A.D.-1663 A.D.). The conquest of Koochbihar and Assam by Mir Zumla bears the testimony of his military talent. During his time, Koochbihar entirely came under

the Mughal empire. Through Assam expedition, he extended the border of the Mughal empire upto Assam.

After the death of Mir Jumla, first Dilir Khan and then Daud Khan ruled Bengal as the provisional Subadars. After that Aurangazeb's maternal uncle Shayesta Khan (1664 A.D.-1688 A.D.) was appointed the Subadar of Bengal.

Shayesta Khan

Shaeysta Khan was an efficient commander and a farsighted ruler. He occupied Swandeep and Chittagong and uprooted the Arakanian pirates. Subader Shaeysta Khan established Mughal rule in Koochbihar, Kamrup, Tripura and other places in an organized manner. Measures were also taken to ensure security in the border areas. In fear of him, the king of Assam did not dare to antagonize the Mughals. Towards the end of the Subadari rule, Shayesta Khan had conflict with the English East India Company. The power of the English increased so much that they appeared to be a menace to this country. After efforts for long time, Shayesta Khan drove out the English from Bengal. After Sheyasta Khan, Khan-i-Jahan Bahadur, Ibrahim Khan and Azimuddin became the Subadars of Bengal respectively. During their time, the history of Bengal was not very eventful.

Shaeysta Khan is memorable for his various public welfare activities during his reign. Many inns, roads and bridge were built everywhere in his province. He made immense development in the fields of economy and agriculture in the province. He attained fame not only in Bengal but also in the whole of Indian sub-continent for his benevolent administration. During his time, the price of commodity was so cheap that eight maund (nearly six quintal) of rice would cost only one taka.

Bengal's prosperity in economy during the reign of Shaeysta Khan includes the expansion of industry, trade and commerce. Besides agriculture, there was sufficient development of industry, trade and commerce during this period. Shaeysta Khan also encouraged the foreign merchants in trade and commerce.

The reign of Shaeysta Khan is particularly notable for architecture in Bengal. Adorned with various monuments, magnificent Dhaka of that time is a testimony to his profound love for architecture. This period can be tamed 'the golden era' of the Mughals for the architectural developments. Of the architectural constructions in his reign, Choto Katra, Lalbagh Kella, Tomb of Bibi Pari, Hussaini Building, Mosque of Safi Khan, Mosque of the Ganges, Chalk Mosque and others deserve appreciations. The main point is that no other Subadar or ruler could leave behind so brilliant an image of himself like Shaeysta Khan. Practically, Dhaka was the city of Shaeysta Khan.

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Murshid Kuli Khan

After that Murshid Kuli Khan came to power in Bengal as an experienced Subadar (1700 A.D.-1727 A.D.). At first, he appointed the revenue collector of Bengal or Diwan. The functions of the Diwan were to collect revenue of the Suba and control financial affairs. During the reign of Emperor Farruk Shiyar, Murshid Kuli Khan was appointed the Subadar of Bengal. When Murshid Kuli Khan came to Bengal, the political and economic condition of Bengal was miserable. In the face of such a situation, he tried to restore Mughal rule in Bengal with great courage. He changed the course of the history of Bengal by his personality, prudence and intelligence.

After the death of Emperor Aurangazeb, the weak Mughal Emperors could not pay much attention to the distant Subas. As a result, the Subadars of those places ruled their provinces with some independence. Murshid Kuli khan also became independent to some extent. He merely expressed loyalty to the emperor and sent one core three lakh taka revenue annually. After Murshid Kuli Khan, his son-in-law Sirajuddin succeeded to the throne of Bengal. Thus the Subadari system of Bengal became hereditary. And in this way, the independent rule of Bengal again got established.

Since the time of Nawab Murshid Kuli Khan, the Suba of Bengal became almost independent. During this time, Suba was called 'Nizamat' and instead of Subadar the title was 'Nazim'. The post of Nazim became hereditary. Coming to the throne, the Subadars and Nazims of Bengal took an approval only from the Emperor. So, the history of Mughal rule in Bengal during the eighteenth century is known as the period of the Nizams or Nawabs. The rulers who were almost independent were known as 'Nawab'.

The reformation of the revenue system is the most memorable achievement of Murshid Kuli Khan. Surveying land, he fixed the revenue according to the ability of the tenants. He took proper stepts to ensure and regularize revenue collection. With the help of the employees, he gathered accurate information about the actual productivity of the land and business tariff. In this system, the middlemen could by no means harass the subjects.

Murshid Kuli Khan deeply felt the importance of the expansion of trade and commerce for the economic development of the country. He encouraged the English, French and Persian businessmen irrespective of race or religion. He gave directives to his subordinates to ensure appropriate tariff and justice for the businessmen. Due to his

patronization trades and commerce extended to a great extent. Calcultta, Chuchura and Chandannagar became centres of business of different foreign merchants.

Murshid Kuli Khan had no son. So, his daughter Jinat-un-Nisa's husband Sujauddin Khan (1727 A.D.-1739 A.D.) was appointed as the Subadar of Bengal by the Emperor Farrukh Shiyar. With the dignity of an independent Nawab, Suzauddin came to the throne. He was a competent ruler. He was the Nawab of all the three provinces of Bengal, Bihar and Odisha. He gave high posts to his relatives and trustworthy people. He also made a good relationship with the Zamindars. But the last part of Sujauddin's life did not pass happily. Many of the palaces officials plotted against him. But he faced the crisis with an expert hand. After the death of Sujauddin, his son Sarfaraz Khan became the Nawab of Bengal-Bihar-Odisha. There was chaos all over the country due to his inefficiency. Thaking advantage of this situation, the Nayeb-i-Nazim Alivardi Khan attacked Sarfaraz. Sarfaraz was defeated and killed. Alibardi Khan seized the power of Bengal not with the approval of the Mughal Emperor, but with his own strength. Peace was established in Bengal during the reign of Alivardi Khan (1740 A.D.-1756 A.D.).

For a long time, the Marathi robbers known as 'Bargi' had been attacking different parts of Bengal and plagued people's life. Alivardi Khan resisted them for ten years, from 1742 A.D.-1751 A.D.. Finally he was able to drive out the Bargis from the country. As the Afghan army revolted during his reign, he suppressed them with an iron had. During the time of Alivardi, many European merchants including the English carried on commercial activities in different parts of Bengal. At the same time, they went on gathering military power. Alivardi Khan strongly checked their initiatives.

Alivardi Khan chose Sirajuddaula the son of his youngest daughter Amena Begum, as his heir. The first daughter of Alivardi, Ghasheti Begum had the expectation that the son of her second sister, Shawkat Jang would be the Nawab. Consequently, she started conspiracy against Sirajuddaula. Ghasheti Begum gained support from some aristocrats. Like Roydurlav, Mir Jafar, Umichand, Rajballav and others can be mentioned. The shrewd English merchants who came to Bengal for trade, exploited this conspiracy inside the palace. They joined hands with the conspirators. At last, there was a battle between the Nawab and the English. On June 23, 1757 A.D. in the battle of Plassey, the commander-in-chief of the Nawab, Mir Jafar treacherously abstained himself from taking part in the battle. Sirajuddaula helplessly suffered defeat. Thus, through the battle of Plassey, the foundation of the English rule was laid in Bengal. And with this the Middle age ended in Bengal.

Individual work:

1. Mention what happened to Subadar Shah Suja at last ?
2. Mention the relics of architecture during the time of Subadar Shaeysta Khan.
3. Explain the role of Subadar Murshid Kuli Khan in establishing independent Nawabi rule.

Group work: Arrange chronologically the names of the following rulers:

Serial No.	Name of ruler	Names to be arranged chronologically
1	Islam Khan	
2	Iwaj Khalji	
3	Shayesta Khan	
4	Alauddin Hussain Shah	
5	Shamsuddin Illiyas Shah	

Exercise

Multiple Choice Questions :

1. Who named Gaur as 'Jannatabad'?

a. Sher Shah
b. Humayun
c. Jahangir
d. Akbar

2. In order to suppress the Baro Bhuiyans, the strategy of Subadar Islam Khan was

i. building powerful fleet;
ii. shifting capital from Rajmahal to Dhaka;
iii. formation of cavalry.

Which of the following is correct ?

a. i and ii
b. i and iii
c. ii and iii
d. i, ii and iii

Read the following and answer questions 3 and 4

The elected Chairman of Hajirhat, Mr. Noman is very popular, People of Hindu and Muslim communities live in his locality. Despite being a Muslim himself, he entrusted the Hindus to different responsibilities as per their merit. This liberal attitude of him towards religion brought communal harmony in the area.

3. Which Sultan of the Middle age encouraged Mr. Noman in his work?

a. Alauddin Hussain Shah
b. Sikandar Shah
c. Ghiyasuddin Azam Shah
d. Alauddin Firoj Shah

4. As a result of the activities of these Sultans---

i. study of literature got a new momentum;
ii. short sighted politics began;
iii. the administrative works were done with skill.

Which of the following in correct?

a. i
b. i and ii
c. i and iii
d. i, ii and iii

Creative Questions

1. Sohel was watching a movie on television about the war fought by the ancient Roman warriors. He saw that as a strategy of the war, the Commander of one group was planning to attack by dividing the warriors into smaller groups. The Commander very secretly took these warriors through the forest. Then they attacked the palace and occupied it.

   a. Which part of Dinajpur was king Ganesh's territory?
   b. Why is Illiyas Shah called the first proclaimer of Bengali nationalism in the history of Muslim Bengal in the Middle age?
   c. Which person in the textbook reflect the war strategy of the Commander mentioned in the above passage? Explain.
   d. Do you think that although that man failed in different aspects of life in the first stage, fortune and diligence jointly brought success for him? Give arguments.

2. Himchari is a remote place of the hilly region. Communication system being difficult there, it is problemetic to market the commodity produced in time. There was a huge production of banana in the sloping lands of the hills. But it was not possible to market them in time. Watching the bananas sold at the cheapest rate, the school-going Durjoy Barua said to his mother, "Huh! It's the repeatation of history, I see."

   a. Who among the Muslim rulers in Bengal founded the navay?
   b. Why was Bengal called 'Bulgakpur'?
   c. Who did Durjoy remember from the history of Bengal? Explain.
   d. Do you think it is reasonable to call the reign of that ruler 'golden period' of architecture?

Chapter Seven

Social, Economic and Cultural History of the Middle Age of Bengal

The royal power of Bengal came to the Muslim through the fall of the Sena dynasty and the conquest of Bengal by Ikhtiyaruddin Muhammad-bin Bakhtiyar Khalji. As a result, the Middle Age ofBengal started. Before the arrival of the Muslims, Hindus and Buddhists lived in Bengal. From the eleventh century Sufi devotees started to come to Bengal to preach Islam. Many ordinary Hindus and Buddhists of Bengal became converted to Islam. Thus in Bengal an Islamic social structure started to form. During this time in Bengal, Hindus and Muslims were living in parity. So their lifestyle, ways of thinking, ideas and manners mixed and thus a culture flourished in Bengal bangalee cultural.

At the end of this chapter we will be able to –

- explain the contributions of the Sultan and the Mughal rulers in the socio-economic and cultural changes in the Middle Age of Bengal;
- evaluate the contributions of the Sultans and the Mughal rulers in flourishing trades and commerce, architecture and fine arts during this period.
- describe the religious condition of Bengal during the Sultan and the Mughal rule during this period.
- identify the contributions of the Sultan and the Mughal rulers creating in and :flourishing of the Bengali language and literature in the Middle Age;
- realize the positive changes in Bengalee lifestyles and intellectual feculties with the advent of the Muslims in the Middle Age .
- be interested in visiting places of historical importance realizing the historical importance of achievements and architectural testimony of the Sultani and the Mughal regime.

Social and Cultural Life

In the Middle Age, the influence of two religions- Hinduism and Islam prevailed in the social system of Bengal. In fact, social customs and practices were introduced centering round these two religions.

Muslim Society

The sultans had the heighest social esteem during the Middle Age and Muslim rule in Bengal. The ruler, the Sultan, as the leader of the Muslim society had some special responsibilities. It was special duty for a Muslim ruler to sermonise (deliver Khutba) in 'Zuma' and 'Eid' prayer. He had to join different social programs as a leader of the Muslim society. The rulers would build mosques, madrasas, 'khankas', etc. in their respective kingdom to spread unity and religious spirit among the Muslims.

Muslim rulers lived in gorgeous palaces. Their capitals were also adorned with different impressive edifices. In addition to opulence and formalities, a special trait of the palace was the assembly of wise and qualified people. The rulers were generous patrons of knowledge and science as well as art and culture.

Muslim society of Bengal had three tires in the middle age- higher middle and lower class. Sayeed, Ulema and similar classes were quite influential in the society. People used to respect religious and educated people a lot. The Muslim rulers too had special respect for them. They were privileged with allowances and lands as tokens of respect from the rulers.

The Ulemas were experienced in Islamic education. Kazi, Imam, Muajjin and other religious staff were appointed out of them. The Sheikhs would impart the public religious and spiritual education. They had remarkable contributions to the progress of Muslim society in Bengal.

An aristocratic community grew up during this period. They shaped themselves as an exclusive class of people in comparison to the common people by dint of talent and knowledge. Any person could hold a dignified position of the state by means of competence and talent. In this case the example of Sultan Ghiyasuddin Iwaj Khalji and Subadar Murshid Kuli Khan are remarkable. Of course, in the later period there were exceptions to this rule. The custom of inheriting dignified government positions was introduced. In this age, the aristocratic class consisted of employees of high positions in military and judicial departments. The middle class consisted of lower-class government employees. The third class comprised farmers, weavers and different types of workers. Most of the farmers were Hindus. There were some occupations which were mostly deserved by muslims.

Some social festivals were celebrated in Muslim society. Till today the Muslims celebrate these festivals. The Muslims used to observe a program called 'Akika' celebrating the naming of the new born baby. 'Khatna' (circumcision) was a very familiar custom in the Muslim society. Marriage was a festive occasion for the Muslims. The Moulavis would perform marriage formalities according to Muslim customs and practices. The Muslims followed some religious and social customs in different times for the burial of the dead body and departed souls. They buried the dead body and cited verses from the holy Quran followed by 'Milad' (special prayer) for the peace of the departed soul.

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The presence of 'Molla' community in religious festivals and in programs like marriage was indispensable in the village life.'Peer' or 'Fakir' community known as 'Sufi' and 'Saint' had much influence in the Muslim society. General people would use different kinds of religious amulets given by them to get rid of different problems.

A huge number of Hindus and Buddhists of Bengal were converted to Islam. The converted people could not give up some of the beliefs and prejudices of previous religions. Thus, beliefs in the teachings of spiritual leaders (Gurubad) of Hindu society entered Muslim society. It was a common phenomenon to light candles in the evening and give 'shinni' (a kind of home-made sweet) at the 'dargah' (graveyard) of the 'peer' (religious scholor).

The elite Muslims had fascination for delicious food. Their menu was full of different types of fish, meat and pickles. They would commonly eat delicious foods such as different types ofkabab, rejala, korma, and foods cooked in ghee. The common Muslims used to take plain rice, fish and vegetables. Some people also used to take rooti (hand-made bread). Hotchpotch was also a popular food in that time.

The aristocratic Muslims would put on pajama and round-necked shirt. They also wore 'pagri' (turbine) on their head and leather shoes embroidered with silk or gold thread. They wore rings with pearls and stones on their fingers. They used to put on pajama, shirt and religious cap. Poor and lower-class Muslims would put on 'lungi' and 'tupi'. The aristocratic muslim ladies put on salwar and kamiz. The use of cosmetics was not a common practice. The aristocratic muslim ladies put on golden ornaments on their arms and wrists and golden rings in their fingers.

At the beginning of this age, the Muslims earned special fame for their moral qualities and honesty. In the later period they failed to keep up that strict moral standard in religious manners. As a result, corruption and non-Islamic activities intruded into Muslim society. The moral degradation of the Muslims in their social life also affected their ruling system. The same was responsible to a great extent for the end of the Nawabi rule in Bengal.

Individual Work:

1. Mention the social festivals and customs of the Muslims of Bengal in the Middle Age.
2. How were the dresses of the Muslims of Bengal in the Middle Age?

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Hindu Society

The influence, customs and trends of the Muslims of Bengal in the Middle Age influenced the Hindu society. Yet there was no change in the main principles of Hindu society and its general social system. A caste driven society was prevalent in this age. This custom was originated from different occupations. There were four remarkable castes in the society , 'Brahmmin', 'Kayastha', 'Baishyo' and 'Shudra'. There was no social integration among these four castes. The caste system was strictly followed then. As a result, inter-caste marriage and communication was prohibited. The Brahmmins had absolutete authority on religious activities.

The Hindus followed different social customs and practices on the occasions of birth, marriage and death in the Middle Age in Bengal. The social occasions those were in vogue at that time are also noticed in the conservative Hindu society in the present time. Just after the birth of a baby, it would be washed with the water brought from the Ganges. 'Shosti Puja' would be arranged on the sixth day. A Brahmmin would count 'Kusthi' of the baby. After a month of birth, 'Balok Utthan Parba' would be observed. There was arrangements of 'Annoprashana' in the sixth month. Most of the Hindu women would perform 'Upabash' (fasting) and 'Ekadashi' (fasting and eating vegetables on the eleven day of the lunar fortnight).

Marriage is a remarkable social occasion in Hindu society. In the Hindu society of Bengal, most of the families were extended. Aafter the death of a father, the eldest son would take the responsibilities of the family. Devotion to husband was a remarkable trait of Hindu society.

The women of Hindu society did not have adequate rights during this time in Bengal. The husband considered his wife as his property. Daughters, wives and widows were respectively dependent on parents, husband and children. Girls could not go out of the houses without the permission of the master of the house. 'Satidaha' system (a system where the widow was burned live along with the dead husband.) was in vogue in the society. But it was not an obligatory social custom everywhere in Bengal. In spite of all these circumstances, many women of this age were able to develop their independent entity by dint of own competence and intelligence. The achievement of women of this age in the cultural field was quite significant. There was regular practice of art and culture in rich families. The women of this age were skilled in playing 'Bina', 'Tanpura' and other musical instruments.

Women used clothes made of jute and cotton, rings, necklace, nakpasha, earring, bracelet made of gold, conch of gold, nose ring, armlet, etc. as dresses and ornaments. Rich women used ornaments. These ornaments were made of gold, silver, tusk of elephants and budded with precious jewels and stones. Married women used vermillion, collyrium, musk mixed with sandal as cosmetics. Many of them used anklet

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with small bells. Only on special occasions these ornaments and cosmetics were used. Ordinary girls adorned themselves with ordinary attire in their respective houses. Sari was their everyday attire. The males used to wear dhuti. Aristocratic and educated persons would use a sheet of cloth worn over the body, and turban. Rich people, especially the merchants used necklace, earring and rings.

There is no remarkable difference between the foods of Hindu society of Bengal in the Middle Age and those of present Hindu society. Rice was their staple food. In addition, fish, meat, vegetables, milk, curd, ghee, and 'kheer' were in their menu. Different pies made from rice were very popular. Different types of Bengalee Brahmmins used to eat proteins. Then all kinds of fish were available.

Hilsa fish and dried fish were very popular food in east Bengal. Vegetables such as brinjal, gourd, pumpkin, jhinge, kakral and arum would be produced. Fruits, such as, mangoes, jackfruits, bananas, palm, papaya, coconut, etc. and sugarcane were available. It is mentionable that there was not much difference between the menu of the Hindus and that of the Muslims of that time. But, eating beef was considered as an extreme action by the Hindus.

There was 'Kaulinyo' system in the Hindu society. As a result, various bad manners were intruded in the society. The system was widely prevalent among Brahmmins, Baiddyas and Kayasthas. The system of polygamy was introduced because of the Kauliny system. Some social beliefs originated in Hindu and Muslim society in the Middle Age. The astrologers determined the auspicious time by searching and researching calendars and books. During this age people believed in necromancy and black art or magic.

Individual Work: What kind of customs and rituals did the Hindus observe in the Middle Age.

Economic Condition and Trade and Commerce

The land of riverine Bengal was always nurtured with the generous blessings of nature. The agricultural land of this place was unusually fertile. The produced crops in the Middle Age included paddy, wheat, cotton, sugarcane, jute, ginger, millet, sesame, beans, mustard and pulse. Among agricultural products onion, garlic, turmeric, cucumber, etc. were remarkable. Mango, jackfruit, banana, mosabbar, dates, etc. were

produced in plenty. Betel-leaves, nuts, coconuts were also produced in good quantity. 'Gala' was also produced abundantly. Jute and silk started to be produced in Bengal from the very Muslim rule.

The main source of economic prosperity for Bengal was agriculture. Though agricultural products were in abundance in Bengal, the method of cultivation was not developed. There was no arrangement of irrigation in those days like today. Farmers had to depend on rainfall for irrigation most of the time.

Bengal being an agriculture country, a large part of its people were farmers . There was abundance of agricultural products in Bengal. As a result, the surplus products were exported to other countries. In course of time, these commercial activities expanded also in industries. During Muslim rule, textile industry, sugar industry, boat making factory were set up in Bengal.

The prosperity in textile industry was especially remarkable in Bengal. Clothes made here were very famous for quality and standard. So, they had great demand in foreign countries. Here colored and printed clothes were made for domestic use and white clothes for exporting abroad.

Dhaka was famous for Moslin, a kind of very fine cloths and its industries. Moslin was in great demand in Europe. This cloth was so subtle that 20 yards of 'Moslin' could be put into a snuff box. The achievement of Bengal in making jute and silk clothes was also remarkable. Sugar, molasses and shipping industry also spread widely in Bengal.

The middle age of Bengal had its own varieties of small industries. During this time the metal industries were very prominent. It was a time when goods made of iron were widely in use. The blacksmiths would make different kinds of agricultural tools. They would also make everyday metal objects such as double edged swords, knives, scissors, spades, etc. People of this country would make cannons at Kasimbazar and Kolkata. In addition, Bengal was famous for paper, carpets, steel and salt industries. The country had the community of goldsmiths. They could show their special craftsmanship on the work of gold, silver, bronze, wood, stones, and elephant-tasks. Dhaka was also very famous for conch-industries. Shakhari Patti of Dhaka still reminds those memories.

The commercial activities of Bengal during Muslim rule had unprecedented expansion in foreign countries as a result of the abundance of agricultural and industrial goods of Bengal and their great demand in foreign countries. Of the export oriented goods of Bengal cotton cloth, Moslin, silk cloth, rice, sugar, molasses, ginger, chilly, etc. were remarkable. Among the agricultural products rice, tobacco, nuts, jute, fruits, etc. were

exported. Besides various agricultural and industrial products, including salt, vine, opmm, different spices, medicine, etc. were sent to different places of India and foreign countries. There was the slave system in the society of Bengal.

Most of the part of trade and commerce was export oriented. A very small amount of goods was imported. Cotton was imported as raw material due to increasing demand of cloth in Bengal. The Bengalee merchants would import cotton from Gujrat, silk from China, luxurious goods from Iran. Gold, silver and precious stones were also imported in Bengal.

During Muslim rule quite a number of sea ports and river ports were built in Bengal. Chittagong was a famous sea port that time. Odisha, Sonargoan, Gaur, Bakla (Barisal), Murshidasbad, Kashimbazar, Hoogly, Patna of Bihar and Piply of Odisha were remarkable commercial ports.

With the expansion of trade and commerce, there was an increase in transactions of goods and money as well as keeping accounts. So, in course of time banking system evolved. During this time transactions were made in foreign countries through 'Hundi'. Goods were available and cheap in Bengal during the whole of the middle age.

Famous traveler of the 14th century Ibn-Batuta wrote that goods were most cheaply available only in Bengal. In spite of that it is known from contemporary literature that there were a lot of poor people in the country beside the rich. So, though goods were cheap, the ordinary people could not afford to purchase many of them.

The Hindus had more influence than the Muslims in industry, trade and commerce and other economic activities of Bengal. The local traders and dealers did not have any control over trade and commerce. The Arabian and Persian merchants controlled trade and commerce of this country. They had monopoly over trade by river. In the later periods, the Portuguese and other European merchants became influential in the field of business.

Individual work: Make a list of agricultural and industrial goods produced in Bengal in the Middle Age.

Architecture and the art of Painting

The Muslim rulers built many palaces, mosques, graveyards, dargahs (graves of religiously important people), etc. in different places of Bengal in different times in order to establish the glory of Islam and make their conquests and regimes memorable. The Muslim rulers considered building of mosques as very virtuous job. There are still many reminiscences found in the ruins of the buildings constructed during the regimes of the Sultans.

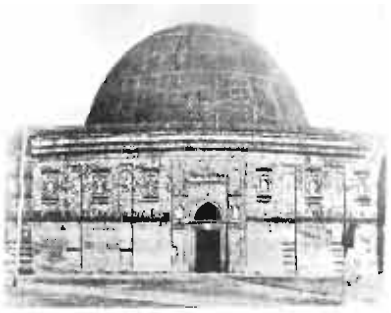
Adina Mosque, Gaur

The capital of the Muslim Sultans of independent Bengal was first in Gaur, then Pandua and again in Gaur. So, the architectural art of Muslim Bengal developed in these two cities first. Sultan Sikander Shah built 'Adina Mosque' in 1369 A.D. The graveyard of Sikander Shah was built just to the north side of the mosque.

There is a graveyard of Ghiyasuddin Azam Shah (1410 A.D.) in Sonarga, 15 miles away from present Dhaka. There are five 'dargahs' and five mosques very near this graveyard. These are known as 'Panch Peerer Dargah'. The tomb of Sultan Giasuddin Azam Shah is a nice testimony of the art of architecture.

Graveyard of Ghiyasuddin Azam Shah, Sonarga

A remarkable achievement of the regime of Sultan Jalaluddin is 'Eklakhi Mosque' situated in Pandua. It was built between 1418 and 1423 A.D. There is a hearsay that the mosque was built at the cost of taka one lakh at that time. So, it has been known as 'Eklakhi Mosque'. This mosque is actually a tomb. He, his sons and his wife were buried in this mausoleum. The reflection of Hindu architecture is noticed in the arts of this mosque.



Eklakhi Mosque, Pandua.

Another name of 'Bara Sona Mosque' is 'Baroduari Mosque'. There were twelve big doors in this mosque. There was inlay of gold gilt in this mosque. Probably so it was called 'Gold Mosque'. This was the biggest mosque of Gaur. Hossain Shah built this mosque to make Assam conquest memorable. Nusrat Shah finished its construction in 1527 A.D.

Bara Sona Mosque (Baroduari Mosque) Gaur.

'Choto Sona Mosque' was built at present Firujibad village in the last south end of Gaur. This mosque was small in size. Yet, there was also an inlay of gilt of gold in this mosque. Probably, it is known as 'Choto Sona Mosque' for this reason. One Wali Mohammad was the founder of this mosque during the time of Alauddin Hossain Shah.

Choto Sona Mosque Gaur.

The tomb of Khan Jahan Ali was built in the district of Bagerhat. According to legend, a 'peer' named Khan Jahan Ali settled down at that place. He died in the very place in 1459A.D. He was a contemporary of Sultan Nasiruddin Illiyas.

The Tomb of Khan Jahan Ali, Bagerhat

The 'Shat (Sixty) Gombuj Mosque' of the district of Bagerhat has increased the glory of the regime of the Muslims of Bengal. The 'Shat Gombuj Mosque' is situated three miles south-east of the tomb of Khan Jahan Ali. It is interesting that it has 77 domes, not 60. It was built in the middle of the 15th century. Ulukh Khan Jahan, a Turkish general and an earnest devotee of Islam, built this mosque. This architectural work has been recognized as a 'World Heritage Site' by the UNESCO.

Shat Gombuj Mosque, Bagerhat

'Kadam Rasul' is situated in Gaur. This building was built to show respect to the footprint of the Prophet. Nusrat Shah built this in 1531 A.D. A piece of stone with the footprint of Hazrat Mohammad (Sm) was steadied on a stone of black inlays in a room of this building.

Kadam Rasul, Gaur

'Baba Adamer Mosque' is situated in Rampala in Dhaka district. It was built during the reign of Malik Kafur Fateh Shah in 1483 A.D. In addition to these, there are many mosques and tombs in different places of Bengal.

Baba Adamer Mosque, Rampala, Dhaka

In addition to mosques and mausoleums, different rooms with gates and minarets constructed in this age are the excellent testimonies to architectural art of Bengal. Among them the 'Dakhil Darwaza' constructed by Rukunuddin Barbak Shah in Gaur and tomb-gate of Alauddin Hossain Shah are specially remarkable. 'Firuj Minar' of Gaur is another excellent testimony to architectural art. Many think that Habshi Sultan Saifuddin Firuj Shah built it.

Dakhil Darwaza, Gaur

During Mughal period, the rulers of Bengal made wonderful contribution to art. Still today there are inscriptions of fondness of Mughal rulers for art. Because of their patronage many mosques, tombs, mausoleums, *majar,* forts, columns and gates were built. This age is called the golden age of the Mughals in Bengal for the development of architectural art.

Bara Katra, Dhaka.

During the Mughal period quite a number of buildings named 'Katra' were built. There were guest rooms. 'Bara Katra' of Dhaka was built by Shah Suja. It was situated on the bank of Buriganga on the south of Chak Bazar.

Shahi Mosque of Lalbagh, Dhaka.

Choto Katra, Dhaka.

Hajigonj Fort (Khijirpur Fort), Narayangonj.

Hajigonj Fort (at present known as Khijirpur Fort) situated on the north shore of the Sitalakhya in the district of Narayangonj was probably established by Subadar Mir Jumla (1660-1663 A.D). The fort was made to prevent the attack of the Mog and the Portuguese pirates.

Fort of Lalbagh, Dhaka.

Subadar Shahjada Azam built a number of buildings. He built an enormous 'Katra' nearing the edge of the river Buriganga. During his reign, the Shahi Mosque of Lalbag was built too.

The name of Sayesta Khan is especially remarkable in the spread of Mughal art in Bengal. Sayesta Khan built 'Choto Katra' in 1663 A.D. It is situated 200 yards away from 'Bara Katra'. There is a mosque and a dome inside it. The Lalbag Kella still reminds us of the rule of Sayesta Khan. Its construction work started before his rule. He took steps to complete it. Its construction work started in 1690 A.D. during the rule of Ibrahim Khan.

Hosseni Dalan, Dhaka.

The mausoleum of Bibi Pori, the daughter of Sayesta Khan is inside the Lalbag fort. The marble-made tomb is still considered the most beautiful Muslim monuments. Sayesta Khan built *Hosseni Dalan* in 1676 A.D. The name of Sayesta Khan is also associated with the mosque at Chakbazar, the mosque of Sayesta Khan situated on the Buriganga and Shatgombuj mosque.

Many edifices were also made during the rule of the Nawabs of Bengal. Gingira Palace is their architectural achievement. Begum Bazar mosque was made during the time of Murshid Kuli Khan. In Murshidabad he built a Katra and a mosque. A palace named *Chehel Setun* was also built in his time. It was an enormous building for meetings. In addition to these buildings many forts, *eidgahs, hammamkhana, chillakhana* and bridges were contructed during the Mughal regime. These artistic achievements of Mughal rule cast a far-reaching influence on the cultural life of Bengal.

The mausoleum-tomb of Bibi Pori, Dhaka

Group Work: The table shows some architechrural sights. Their locations are jumbled. Match the location with the architectural sights.

SL No.	Name of the architectures	Location
01	Adina Mosque	Dhaka
02	Bara Sona Mosque	Bagerhat
03	Tomb of Bibi Pori	Gaur
04	Shatgombuj Mosque	Sonarga
05	Tomb of Ghiyasuddin Azam Shah	Pandua

Religious Condition

Like the present age the Hindus of those days also practised different types of religious customs and occasions. The Hindus worshiped different Gods and Goddesses in pomp and gorgeousness. Among them *Laxmi, Sharaswati, Ganesh, Shiba, Chandi, Monosa, Bishnu, Krishna, Surjo, Madan, Narayan, Brahmma, Agni, Shitala, Shasthi, Ganga,* etc. were remarkable. The Durga Puja is particularly remarkable in the social life of

Bangalee Hindus. The Hindus would consider *Dashhara, Ganga Snan, Astomi Snan* and *Maghi Saptami Snan* sanctimonious. The water of the Ganges was very holy to the devout Hindus. They would celebrate religious festivals such as *Doljatra, Rathjatra, Holi,* etc.

There were a number of religious communities in the Hindu society besides caste system, such as *Shaiba, Shakto,* etc. The influence of *Baishnob* religion on the Hindus was remarkable during this time. During this time a remarkable trait of Hindu society was religious intolerance.

The Muslims used to perform various religious customs and occasions as they do it even at the present time. Eid-ul-Fitre and Eid-ul-Ajha were the main religious festivals in Muslim society. Every devout Muslim used to keep fasting during the month of holy Ramadan and pass the night of Shab-e-Barat and Shab-e-Kadr in prayer and oblation. They dressed themselves in new and clean clothes at different festivals. Exchanging pleasantries and invitations going to each other's house was a go of the day as symbols of friendship and brotherhood.

Sultans, Subadars and Nawabs would come close to general people on the occasions of religious festivals. The Muslims would celebrate the birthday of the Prophet (sm) with special pomp. 'Moharram' was observed in the Middle Age as it is being observed now. It is known as a main religious festival of the Shiah community. On this occasion the Shiah would make 'Tajia'. According to Muslim calendar, the first day of the month of Maharram would be observed as the 'New Year'. The Muslims would receive the rise of the moon of Moharram with joy and fervor.

A remarkable trait of the Muslim society was love for religion. The devout Muslims would perform their prayer five times a day. Besides, they would recite the holy Quran and Hadith regularly. Special importance would be given to religious education. Both boys and girls would be sent to *Maktab* for the purpose of religious education. *'Molla'* community would be given special importance for religious knowledge and for conducting religious programs in the society. The *'mollas'* would suggest performing actions as per the directions of the holy Quran and Hadith in different matters and solving problems. The presence of 'molla' community in religious festivals and social programs like marriage was indispensable in the village life.

The *'peer'* and *'fakir'* community named *'sufi'* and *'saints'* had enough influence on the Muslim society. They were well versed in religious scriptures and always absorbed in spiritual devotion. They built *'dargahs'* at different places to practise religion. They were respected by the rulers and general people.

With the spread of Islam in Bengal, the Muslim society also started to expand. There were two special classes noticed in the Muslim society in Bengal. One was the Muslims who came from other countries and the other was the converted Muslims. Despite differences of customs and heritage between the Muslims of other countries and the local Muslims, there were no instances of clash among them. This was because of the generosity of the Muslim rulers and their patronage towards local culture and heritage.

Individual Work:
What were the religious customs and occasions of the Muslims of the Middle Age?

Language, Literature and Education

The contribution of the Sultanate and the Mughal regime to development and promotion of Bengali literature and language is remarkable. In this field the name that can be mentioned first is Sultan Giyasuddin Azam Shah (1393-1411) belonging to Illiyas Shahi dynasty. It was his regime when first Bengali Muslim poet Shah Mohammad Sagir wrote his 'Yusuf-Julekha' or aromance written in poetic form. It was a translation from Persian. Some more poets of the Sultan regime also translated Persian poems. Among them the names of Daulot Uzir Baharam Khan and Dona Gazi are remarkable.

The contribution of the Muslims as the pioneer in writing historical literature in Bengali is unforgettable. Many Muslim poets being inspired by the idealism of Islam wrote poems about invasion and conquest. Among the writers of conquest-verses, Joynuddin the writer of 'Rasul Bijoy' was famous. The Muslim poets of Bengal also wrote collections of verses describing different stories. They were called padaboli. Chand Gazi was the creator of Podaboli of Bengali literature. Many poets of this age wrote poems in Bengali describing the greatness of the 'peers' (religious guru).The Muslim leaders also inculcated music in Bengali. Poet Faizullah wrote the first book on music 'Ragmala', (a collection of ragas) in Bengali literature. Poet Mozammel wrote books named 'Neetishastro Barta' (book on ethics) and 'Satnama'.

The Muslim poets also made great contributions to the prosperity of Bengali language and enhancement of Bengali literature. They used many Arabian and Persian words in Bengali language. 'Allah', 'Khoda', 'Nabi', 'Poygambar', 'kitab', etc. used by the poets of those time have enriched Bengali vocabulary.

During the Sultanate period the Hindu poets also made great contribution to literature. In this case, inspiration and patronage of Muslim rulers inspired the Hindus. The development and promotion of Bengali literature has immortalized the regime of Hussain Shah. Undoubtedly, his generous patronage has increased the beauty of Bengali literature.

Among the Hindus writers and poets of this age Rupgoswami, Sonaton Goswami, Maladhar Basu, Bijoygupta, Biprodas and Joshoraj Khan were remarkable. During that time Maladhar Basu translated 'Sreematbhagbat' and 'Purana' into Bengali. Kabindra Parameswar translated Mahabharata into Bengali with the patronage of Sultan Hussain Shah and Nasiruddin Nusrat Shah.

The name Brindaban Das as a Baishnab poet is particularly remarkable. It was he who first wrote biographical book 'Chaitanyo-Bhagbat', which is a kind of autobioghaphy of Sreechaitanyodeb. Another poet Chandrabati wrote the famous' Monosha Mongol' in verse.

The Muslim Sultans had significant contribution on Sanskrit literature also. Sanskrit and Bengali are closely related languages. That is why many Muslim rulers had interest in it. Many of them practiced Sanskrit language individually. During Muslim rule Bengal was a center for the inculcation of Sanskrit literature. Not only Bengali and Sanskrit, there was an air of studying Arabian and Persian poetry during the Sultanate.

There was an obvious development in Bengali literature and culture during the Mughal period. However, unlike the rulers of Sultani era, the Mughal rulers did not extend much cooperation in the field of language and literature. Rather it was the Zaminders of Bengal who carried on that tradition by their own attempts.

During the Muslim rule Bengal had political relation with its neibouring country, Arakan. As a result, Bengali literature started to spread and expand to Arakan. Daulat Gazi was one of the greatest poets of the royal court of Arakan. Alawal was another poet of that royal court. Of his six poetry books 'Padmabati' was the best. He translated some Persian books of poetry in Bengali. Besides, he wrote a book on music named 'Ragnama'.

Besides Baharam Khan wrote the book of poetry, 'Laily-Majnu'. 'Jangnama' and 'Hitogyan Banee' were written by Kazi Hayat Mahmud. Poet Shah Garibullah was also a famous ancient manuscript writer during this era.

Education

The Muslim rule of Bengal had parallel contributions in the field of sociopolitical as well as in the field of political, social education. During the Muslim rule education was open to all. The 'Khankahs' of the Sheiks and the houses of the 'Ulemas' became the centers for education. During the Muslim rule countless number of mosques were built everywhere in Bengal. There were 'muktabs' and 'madrasas' along with these mosques. Boys and girls together would study in these 'muktabs' and 'pathshalas'. The learners of 'muktabs' and 'madrasas' would receive higher education. Primary education was compulsory for all Muslim boys and girls. Female education was not much that

common. Secondary education was not also compulsory for girls. As a result, the general Muslim girls were deprived of higher education. The language of the rulers was Persian. Therefore, this language had state dignity. Many Hindus received education in Persian language with a view to getting government jobs.

During this time, Bengali language attained particular prosperity. Many books were also written in Bengali so that those who were ignorant of Arabic and Persian could understand the thoughts and ideas of Islam. These works of literature have enriched the store of Bengali language and literature.

Before the Muslim rule, the Brahmmins had monopoly in the field of knowledge, wisdom and education in the Hindu society of East Bengal. During the Muslim rule, the door became open to all. Hindu boys and girls would receive primary education in the 'pathshalas'. 'Patshalas' would sit in the abode of the guru or in the house of the wealthy people. Sometimes, 'muktab' and 'pathshala' would sit under the same roof of a room. In the morning, 'munsi' and in the afternoon 'guru' would teach their students respectively. The wealthy persons would bear the expenses of the 'pathshalas'. In this case, Hindus boys and girls had to receive education in the 'pathshalas' for six years. There was a system of 'toul' for higher education. The learners would have to receive education through Sanskrit. Nabadwip and Burdwan were remarkable for the inculcation of Sanskrit literature. Many women had shown their own achievements in the practise of education and Sanskrit this age. A class of the Brahmmins would always devote themselves in astrology and astronomy. In addition to different educational institutions, there were different ways to develop several methods in vogue, such as religious songs, popular folk and drama-ballads for the purpose of developing knowledge and intellect among the people.

Questions for Practice

Multiple choice Questions

1. Which poetry is written in Persian?

(a) Rasul Bijoy (b) Ragmala

(c) Yusuf-Julekha (d) Satnama

2. Why did the Hindus receive education in Persian in the Middle age?

(a) to write literature (b) to get jobs

(c) to do administrative jobs (d) for political purpose

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Read the paragraph below and answer the question 3 and 4

Limon's uncle had been doing his business in a number of countries in Europe and America for many years. In order to expand his business he has opened a branch office in Narayangonj in his own country. He makes business transactions through banks. He uses personal aeroplane for business advantages.

3. **Which time of Bengal does the business expansion of Limon's uncle has the similarity with?**

(a) Pala (b) Sena

(c) Sultan (d) Mughal

4. **As a result of commercial expansion in that age there grew up -**

(a) sea port

(b) river port

(c) ground port

Which one of the following is correct?

(a) i (b) ii

(c) i and ii (d) i, ii, and iii

Creative Questions

1. Mr Reja is a big businessman of Chittagong. He has export-import business. He imports gold, silver, ornaments of precious stones, silk, cotton, various costly spices from abroad by ships. Besides, he exports tea and jute products. He arranged polao, kabab, rejala, and sweets on his daughter's birthday last week. Everybody was very pleased to eat those foods.

(a) Who translated Mahabharata in Bengali?

(b) Why is agriculture called the main source of economic prosperity of Bengal?
(c) What period does the food of Mr Reja's house bear similarity with? Explain.

(d) Do you think the economic condition of Mr Reja was better than the said period? Justify your answer.

2. Ananya, daughter of Sudhin Roy, a village school teacher is a student in class VII. Her friend Rabeya's father will not send Rabeya to school any more. He thinks, girls need not receive education more than this. On hearing the comment of Rabeya's father about education, teacher Sudhin Roy said that the importance of education is limitless at present time and any person is incomplete without education. Education was important in all times.

   (a) Who did build Hosseni Dalan?

   (b) Why is the Middle Age called the 'golden age' of the Mughals?

   (c) Is there any similarity between the mentality of Rabeya's father about education and Muslim education in the Middle Age? Explain.

   (d) Do you think the muslim boys and girls were advanced in education in the Middle Age due to having the same mentality like that of Rabeya's father? Give your opinion in the light of your text book.

Chapter Eight

The First Stage of English Rule in Bengal

From ancient time, Indian subcontinent, especially the Bengal region was like a fairy state full of wealth and riches. The villages of this region was self-sufficient i.e. things necessary for life were available in these villages. The peasants of these self-sufficient villages had fields full of crops, granary full of paddy, ponds abounding with fish. These villages were also rich in cottage industry. The cloth woven by the weavers was much better than that of Europe. Among them Maslin was world famous. Moreover, other regions of the sub-continent were famous for various types of commercial products and spices. Many people came to conduct business with this country due to the attraction for these products. British East India Company also came to the sub-continent with the same purpose. In the later period they were able to occupy the state power. This chapter focused how the East India Company could introduce English rule in this region by defeating other European companies which came in this country, and by intriguing against local rulers in various ways.

At the end of this chapter we will be able to –

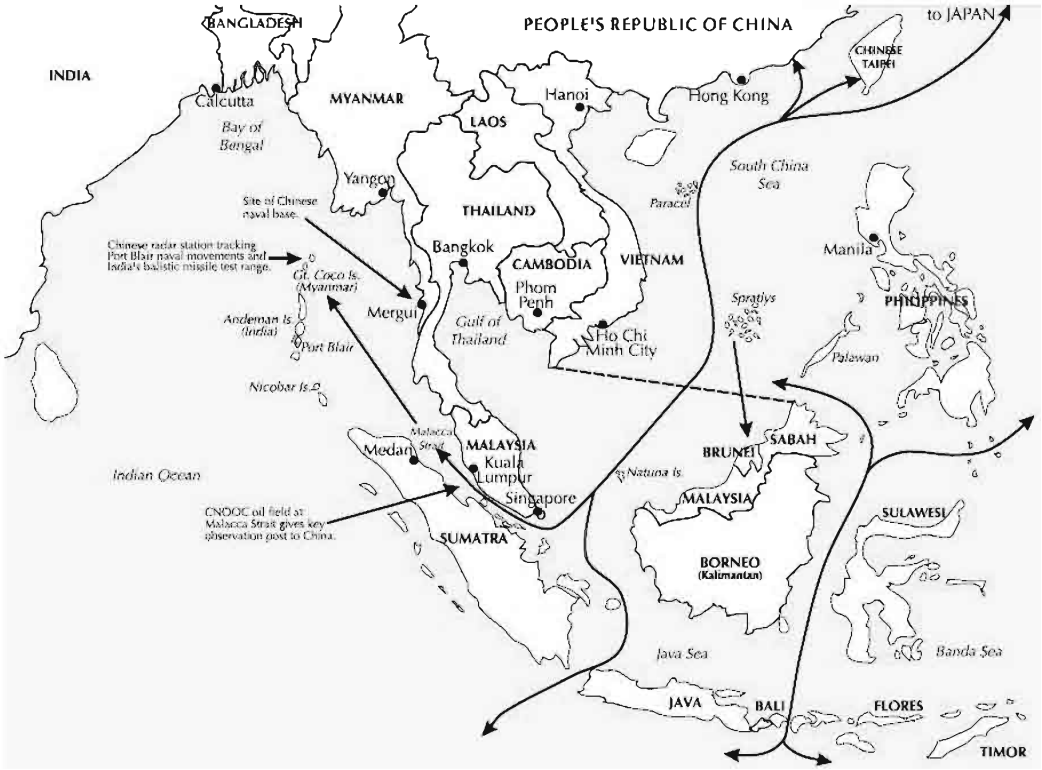
- explain the background of English rule in Bengal;
- evaluate the causes and effects of the battle of Palassy and Buxer;
- explain the importance of Diwani in establishing English rule;
- explain the background and the effects of Permanent Settlement;
- realize the political changes in Bengal as a result of English rule.

Arrival of the Europeans

From the 7th century the Arabian merchants had monopoly business with this region. They mainly conducted business by sea. In 1453 A.D. the Automan Turkish occupied Constantinople. As a result, trade and commerce with the sub-continent by sea came to an-end. Therefore, discovery of new water ways became necessary for maintaining business between the East and the West. Basically, this is the reason for which the European powers started expeditions by sea to come to this sub-continent.

The Portuguese

Among the Portuguese the daring sailor who first came to this country by sea was Vasco-da-Gama. He arrived at Kalikot port on the western coast of India on 27 May in 1498. His arrival in this country introduced a new age in the field of trade and commerce and communication. In fact, the Portuguese by degrees tended to expand the empire in this country in the guise of trade and commerce. Within a short time these Portuguese merchants had been able to establish offices at Kalikot, Choul,



Vasco-da-Gam's route to India

Bombay, Saalcity, Basin, Kochin, Goa, Dornon, Diu, etc. ports of the western coast of the subcontinent. In 1538 A.D. they got permission to set up a commercial house in Chittagong and Satgaon. In 1579 A.D. they built up a colony in Hoogly. Then they expanded their habitats in Odisha and in some regions of Bengal. Though the Portuguese played a pioneering role in setting up commercial offices in different regions of the sub-continent including Bengal, because of their misdeeds and piret like behaviour Sayesta Khan, the Subadar of Bengal, drove them away by occupying their bases of Chittagong and Swandwip. Besides, the Portuguese were also defeated by other European powers in competitions. As a result, they were bound to leave this country.

The Dutch

The Dutch formed 'Dutch East India Company' and came to this subcontinent for the purpose of business in 1602 A.D. In India, according to the Charter of the company, they set up their commercial offices in Kalikot, Nagapattam, Chuchura and Bakura of Bengal. Besides, they also set up offices at Balasore, Kashimbazar and Baranagar. There started a clash between the Dutch and the other European power, the English, about trade and commerce. At the same time they were locked in opposition with the rulers of Bengal. They were miserably defeated by the English in the battle of Bidara in 1759 A.D. It forced them to leave India closing all their commercial centers. First, the Portuguese, then the fall of the Dutch power eased the rise of the English power.

The Danish

A group of merchants of Denmark formed 'Danish East India Company' in order to do business. They set up commercial office in Tribankur in the district of Tanjore of South India in 1620 A.D. and in Sreerampur of Bengal in 1676 A.D. But they failed to make profits from their business in this country. In 1845 A.D. they sold their commercial offices to the English and left this country without any commercial success.

Group Work: Make a list of commercial offices set up in the sub-continent by the Portuguese, the Dutch and the Danish.

The English

The success of the European merchants by sea and the abundance of wealth and resources in the East also inspired the English merchants to conduct trade and commerce in this region. This led a group of merchants of England to form an association named East India Company. This association of merchants received a certificate from the Queen Elizabeth in 1608 A.D. to conduct monopoly business in the East for 15 years. The representatives of the company appeared at the court of Emperor Akbar the Great with this certificate with the hope of getting commercial benefits. After that Captain Hawkins with the recommendation letter from James met Emperor Jahangir in 1608 A.D. with a view to expanding trade with the Royal permission. Later a commercial unit (banijjyo kuthi) was set up in Surat in 1612. Later in 1615 A.D. Sir Thomas Roe, a representative of James I, came to the court of Emperor Jahangir. He succeeded to get commercial benefits from the Emperor for the English. He left India in 1619 A.D. Meanwhile, the company strengthened their power by setting up commercial offices in Surat, Agra, Ahmedabad, etc. The company established their second commercial offices in Maslipattam. Afterwards, they set up another commercial office in Balasore of Bengal. When their power started to increase by degrees, they became able to build a fort on the Karmandal coast. They built a commercial office in Hoogly in 1658 A.D. with the approval from Shah Suja, a Subadar of Bengal. Thus, the company built commercial offices in Kashimbazar, Dhaka and Maldah.

In 1668 A.D. the King of England Charles II got Bombay as dowry of marriage with Catherine, the princess of Portugal. For want of money, Charles sold the city to East India Company at the cost of fifty thousand pounds. In the later periods this city of Bombay became the main commercial center of the company. Another Englishman named Job Charnak gained the possession of Zamindari of three villages named, Kolkata, Sutanati and Govindapur at the cost of Tk. 1200 in 1690 A.D. In the later periods the city of Kolkata came into being centering round these three villages on the river Bhagirathi. Just here the company built Fort William after the name of the King of England, William III in 1700 A.D. Gradually it turned to a powerful center for keeping the interest of the English and for the expansion of political interest.

The power of the English Company increased further when the Emperor of Delhi Farukshiyar gave them the right of duty free trade in Bengal, Bombay and Madras. At the same time the company got the right to introducing their own currency. English historian Orme referred to this order of the emperor as the Magna Carta of the East India Company. Gaining this right, East India Company started to march forward at an irresistible speed.

Individual Work:

1. Make a list of three villages centering round which the city of Kolkata came into being. How old is Kolkata now?
2. Why is the certificate given to the English by the Emperor Farukshiyar called Magna Carta? Write down the causes.

The French

The last European merchant company that came to the sub-continent is the French East India Company. This merchant company was formed in 1664 A.D. In 1668 A.D. the company set up commercial offices first in Surat and in the following year in Muslimpatnam. In 1673 A.D. French colony was built up in Pandichery.

Since 1674 A.D. they expanded commercial activities in Bengal. The company bought the village Chandannagar, situated on the bank of the Ganges from Sayesta Khan, the Subadar of Bengal. Chandannagar turned to a powerful protected French commercial office between 1690 A.D. and 1692 A.D. The company became able to build a powerful fort here in 1696 A.D. On the condition of paying duty at a fixed rate, the French got the right of conducting trade and commerce in Bihar and Odisha in 1693 A.D. In the later periods they were able to set up a commercial office in Balasore in Kashimbazar.

When English merchants were running trade in full swing, the French came to this country. In this state they found it difficult to sustain in competition with the English. Like other European merchants, the French started dreaming about setting up of empire here. As a result, collision became inevitable between the French and the English. The French were defeated because of the intrigues, diplomatic strategy and developed military strategies of the English. They became more exhausted by the success of the English in the battle of Plassey in 1757 A.D. for supporting the Nawabs of Bengal. As a result, the French offices in Bengal went under the possession of the English. The French company left this country after being defeated in the battles ofKamataka of the Deccan. Thus the English became an unparallel power in India.

The Battle of Plassey

Alibardi Khan was the Nawab of Bengal, Bihar and Odisha from 1740 A.D. to 1756 A.D. He ruled the country successfully despite adverse situations. He became successful in suppressing the Marathas and the Bargis. He controlled the merchants of the British East India Company tactfully. But after his death, there appeared extreme disorder in the politics of Bengal.

Before his death Nawab Alibordi Khan nominated Sirajuddaula, the son of his youngest daughter, as his heir to be the next Nawab of Bengal. Alibordi Khan died in 1756 A.D. and then Sirajuddaula became the Nawab of Bengal. His first and foremost problem was to face conspiracies from his own family and relatives. Alibardi Khan had three daughters. Among them the eldest was Ghaseti Begum. She was especially disappointed to see Siraj as the Nawab of Bengal and so she started hatching conspiracies against Siraj. They were being allied by Raja Rajballav, the dewan of Ghaseti Begum; Sawkat Jang, who was the cousin of Siraj and ruler of Purnia and some others. Siraj was tactful to keep Ghaseti Begum under constant vigilance. Siraj captured Purnia by defeating and killing Sawkat following his revolt against Siraj. Though Nawab could suppress the family conspiracy, another web of conspiracy spread outside the palace. Merchants of home and abroad, influential lords of the palace of Nawab and arisctocracy including military general of Nawab, Mirzafar and others were involved in the conspiray. Everyone conspired against Nawab to gain their respective interest. The conspirators started making the background of the battle of Plassey.

The Causes of the Battle of Plassey

The battle of Plassey. was such an event for the people of this region that can cause fearful disaster in the fate of the people of a country. The causes of this event are mentioned below:

- As per tradition, the English did not send any gift to new Nawab after Sirjuddoula ascended to the throne of Bengal and did not pay a courtesy visit. Nawab became very angry at such misconduct of the English.
- The English kept building their fort despite his prohibition.
- The English company having abused the trade conditions, the national merchants started to be losers. Nawab forbade abusing the conditions and ordered to abide by. The company also defied that order.
- The English refused to pay tax by breaching the agreement with Alibardi Khan. Besides, they also showed arrogance to repress the public.

Nawab Sirajuddoula

- Krishnodas, son of Raja Rajballab, together with the family members taking a lot of riches took shelter to the English in Kolkata. Nawab sent messenger to the English to send him back. But English governor insulted the messenger of the Nawab and drove him away. Before that during the rebellion of Shawkat Jang, the English supported the rebels against the Nawab.

The manners of arrogance and disobedience of the English one after another infuriated the Nawab. In order to teach them a good lesson Nawab occupied Kolkata at the beginning of June, 1756. On the way, he also occupied the commercial office of Kashimbazar. At the abrupt attack of the Nawab, the English fled away leaving Fort William. A good number of English including Halwell had to surrender. Acquitted of captivity, Halwell spread a propaganda to debase Nawab which is in history known as 'Andhakup Hattya' (Killing in dark well). In the propaganda it was said that 146 English men were kept arrested in a room of 18 feet length and 10.14 feet wide. Out of them 123 died of suffocation due to tremendous heat. This propaganda traveled up to Madras. As a result, agitated Watson and Clive came from Madras to occupy Kolkata. They defeated Manikchand, the commander of the Nawab and occupied Kolkata. When Nawab sensed that he was surrounded by intrigues and enemy, he became submissive towards the English and was bound to sign a disgraceful treaty. In history it is called Alinagar Treaty.

Clive's ambition soared high after getting all types of privileges provided in Alinagar Treaty. Taking the advantage of the weaknesses of the Nawab, the English occupied Chandannagar Kuthi belonging to the French on the excuse of a Seven Years War in Europe. In this state Nawab made alliance with the French to teach the English a good lesson. At this Clive became furious and involved himself in conspiracy to depose the Nawab.

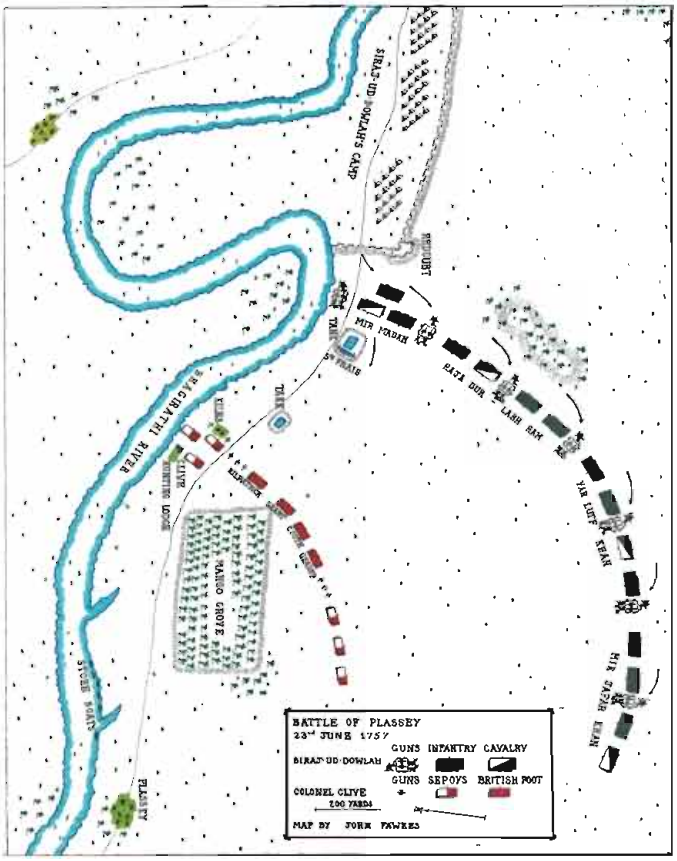
In this conspiracy Clive was supported by extremely rich merchant Jagatsheth, Raydurlav, Umichand, Raja Rajballav and the chief of army Mirzafar.

The Event of the Battle of Plassey

The battle of Plassey is an important event for Bengal, on even for the sub-continent. This battle took place in the mango orchard of Plassey on the bank of the Bhagirathi. By this time, Robert Clive steadied his condition and declared battle against Sirajuddoula on the excuse of breaching the treaty. Patriot Mirmadan, Mohonlal and

French chief of army Sean Frey fought heart and soul in favour of the Nawab. Mirmadan was killed in the battle. Mirzafar conspiratorially stopped fighting sensing the imminent victory of the Nawab. The death of Mirmadan and non-cooperation of Mirzafar tensed the Nawab.

Mirzafar, the army chief of the Nawab, acted like a silent spectator with his non-cooperation in the battle field. Mirzafar did not stop conspiring despite the Nawab getting him swear by touching the holy Quran. When the soldiers of Nawab were taking rest, the English soldiers descended on them at the gesticulation of Mirzafar. The inevitable result of which was the defeat of the Nawab.



The Battlefield of Palassy

The Causes of the fall of The Nawab

- Treachery and non-cooperation of the army chief of the Nawab and their abettors in the battle field.
- Everyone from the army chief of the Nawab to his courtiers sacrificed the interest of the country for their own interest.
- Young Nawab was deficient of experience, prudence, intelligence and steadiness. He failed to take quick decision in the battlefield.
- He depended on Mirzafar again and again despite his knowledge about the conspiracy of Mirzafar.
- Sirajuddoula did not evaluate the warning and advice of Alibardi Khan about the conspiracy of the English and the French.
- The enemies of the Nawab were united and the had better fighting strategy.
- Robert Clive had prudence and subtle cunningness.

The Results of the Battle of Plassey

- The defeat and the death of Sirajuddoula ended the muslim rule in Bengal and eased the way to the direct colonial rule.
- As a result of the battle though Mirzafar was made to ascend to the throne though he was mere a Nawab; Robert Clive held the actual power.
- As a result of the battle of Plassey the English got the right of conducting monopoly business in Bengal. The French was bound to leave this country.
- After this battle the socio-economic and political changes of this country started to take place in favor of the interest of the English.
- The far-reaching effect of the battle of Plassey was the establishment of the rule of the company in the sub-continent. Thus the independence of Bengal even India wallowed on the ground.

Therefore, it is seen that though the battle of Palassey was a partial battle, it has unlimited importance in the politics of Bengal, even for the whole subcontinent.

Individual Work: Justify the relation between the defeat of Nawab in the battle of Palassey and the failure of the French East India Company.

Group Work: Draw a picture showing the positions of the army of the Nawab and the English in the battlefield of Palassey.

The Battle of Buxar (1764)

The purpose for which the English merchant company got Mirzafar to ascend to the throne could not be successful. The new Nawab became bankrupt failing to pay the Company its due money. He had to depend on Robert Clive again and again to protect his power also. In contrast, Nawab did not like frequent interference of Clive in the administration of the state. Mirzafar made entente with another European company, the Dutch. The matter could not be hidden from the English. Mirzafar was deposed with the allegation of inefficiency, inability to pay additional money and entente with the Dutch. In 1760 A.D. English Governor Vancitart deposed Mirzafar and seated Mir Kashim on the throne on certain conditions. After ascending to power Mir Kashim opted for independent rule. So he could not avoid the ultimate conflicts with the English.

The Causes of the Battle of Buxar

Mir Kashim was an efficient ruler, a prudent politician and a free will person. He was careful of the welfare of his subjects. He wanted to overcome economic and military weaknesses saving the interest of Bengal from English in a respectful way. To this end the measures adopted by him at last became the causes of the battle of Buxar.

- Mir Kashim first took steps to stop political interference of the English and make the administration free from their influence. For this purpose he transferred the capital from Murshidabad to Munger. He built forts and dug trenches around the capital for safety.
- He appointed two European soldiers as trainers to resist probable attack form the English and to teach the soldiers European military strategies.
- He made arrangements to make canons, rifles, etc. in the capital so that he would not have to depend on others for arms and ammunitions.
- The ruler of Bihar Ramnarayan having shown interest towards the English, Mir Kashim terminated him from his post and confiscated his property.
- The English started to abuse the privileges given in the declarations (farman) by the Mughal Emperor in 1717 A.D. to conduct business. The local businessmen started to be affected as a result of the abuse of the license called 'Dastak'. As a result, Nawab adopted only one system for all and withdrew all duties from internal business. Consequently, the employees of the English Company experienced difficulties in their profitable and monopoly business. As The Nawab did not want to compromise in this matter, collision with the English became inevitable.
- All the steps taken by the Nawab were for the interest of country and its people but against the interest of the English. So, the angry English were taking preparation to get relief of it.
- In 1763 A.D. the chief of 'Patna Kuthi' Elice having been angry attacked Patna and occupied it. So, Nawab did not have any other alternatives to taking up arms against the English. Mir Kashim drove away Elice from Patna through successful resistance. In 1763 A.D. the Kolkata Council declared battle against the Nawab. Nawab was miserably defeated in the battles of Giria, Katoa and Udaynala by the English army sent under the command of Major Adams.

By this time, the English made Mirzafar ascend on the throne of Bengal. Though Mir Kashim was defeated but not disappointed. Nawab started taking preparation to encounter the English. He made alliance with Nawab Sujauddoula of Ayodhya and Mughal Emperor Shah Alam and took part in the extreme test of power against the English in a place of Bihar named Buxar in 1764 A.D. Unfortunately, the allied forces were extremely defeated by Major Monroe.

Due to the defeat of Mir Kashim the last attempt to recover the sovereignty of Bengal turned to a failure. The English started to expand their power at an irresistible speed in Bengal even everywhere in the sub-continent. This is why in the history of the sub-continent, the battle of Buxar is much more important than that of Plassey.

Individual Work: Arrange the information in the table correctly .	
Participants' name with country of the Battle of Buxar	
Name	Country
Mir Kashim	England
Emperor Shah Alam	Bengal
Major Monroe	Ayodhya
Sujauddoula	Delhi

Results of the Battle of Buxar

1. As a result of this battle the last attempt to save the independence by Mir Kashim turned to a failure.

2. Being defeated in this battle Sujauddoula, Nawab of Ajoddha fled to Rohilakhand. The emperor of Delhi, Shah Alam, joined the English. Defeated Mir Kashim hid himself. He died in 1777 A.D.

3. The English became able to get Kara and Elahabad handed over to him from the Nawab of Ajoddha.

4. As a result of this battle, not only Nawab of Bengal but also his allies Emperor of India Shah Alam and Nawab of Ajoddha, Sujauddoula were also defeated. The defeat of this tri-power together increased the dignity and the power of the English.

5. As a result of this battle, Robert Clive formally got the stewardship of Bengal, Bihar and Odihsa from the Emperor of Delhi. Consequently, the rights of the English got legally recognized in Bengal and they started to become immensely powerful.

The defeat of Mir Kashim in the battle of Boxar not only put an end to Nawabi rule, but also clearly revealed the weaknesses of the Mughal Emperor to the English. As a result, the English started to express themselves as a colonial power rapidly.

Receiving of Diwani by the Company

In 1765 after the death of Mirzafar his son, Nazirn-ud-Doula was placed on the throne of Bengal on condition. The condition was that according to the old own 'dastak' he, like his father, would allow the English to make duty-free unrestricted business and cancel the privilege of unrestricted trade for the local merchants. After the battle of Boxar, the way to the English rule in Bengal became easy. At this time the English Company got complete power to collect revenues of Bengal from Mughal Emperor. In 1765 after receiving Diwani, the English actually exposed themselves as the true ruler of Bengal.

During Mughal rule, the post of Diwani and Subadari of Bengal respectively bestowed on different persons. Murshid Kuli Khan broke this custom and he himself alone occupied the two posts. During his time though revenue was regularly sent to the center, in later periods many stopped sending that. From the time of Alibardi Khan it was stopped completely. In this perspective the Emperor requested the Company to receive stewardship of Bengal, Bihar and Odisha instead of annual gift. But the company did not care for this request at that time. But after the battle of Buxar in 1765, Clive's second coming to India, the situation changed.

Returning to the country, Clive at first paid attention to the defeated Nawab of Ayodhya and the Emperor of Delhi. He made alliance with the defeated Nawab of Ayodhya. In return, he took away the districts of Kara and Alahabad. As compensation of the battle he realized five million taka. On the other hand, he signed two agreements attached with the conditions of Diwani. One agreement was with Shah Alam, the Emperor of Delhi. According to the agreement the Diwani of Bengal, Bihar and Odisha was given to the company. In return, Nawab would send Tk. 26 lakh to the Emperor. The company would be the guarantor of sending this money regularly.

The other treaty was signed with the immature son of Mirzafar, Nazirnuddoula. Nawab complied with the conditions of getting Diwani with a view to receiving 53 lakh taka annually. For these treaties the power of the company increased as monopoly. Nawab was now the pensioner of the company. The Emperor was also like that. The whole power was occupied by the company. The income of the company, as a result of Diwani would suffice the total expenditure of the company. Therefore, it can be said about the importance of Diwani that,

1. Receiving Diwani by the company was not only a great political victory but also an economic victory.
2. Both Emperor and Nawab turned to powerless rulers. Actually they became pension-holder employees of the company.
3. As a result of achieving Diwani and because of duty-free trade as per conditions set by Nawab, the employees of the company became desperate. Their greed for money increased day by day. The local merchants and the general people started to be affected. Their economic backbone broke down completely.
4. As a result of receiving Diwani a lot of money was being plundered to England from Bengal. The amount was so large that the field of industrial revolution of England was created by dint of this money.

Group Work: 'Receiving Diwani is the most important event in the begining of English rule.' (Group Debate)

Dual Administration

Robert Clive

Robert Clive gained sole authority of robbing wealth in the name of Diwani certificate. A dual administration developed as the merchant company was given this immense power from Delhi. As a result, the company gained authority without responsibility and the Nawab turned to a powerless ruler, whereas, the Nawab had to carry on full responsibility. As a result, there arose an unprecedented administrative complexity in Bengal and the general people of the country had to pay for that. There was a fearful famine in the summer of 1770 (1176 in Bangla calender year) which is known in history as 'Monontor of 76'. In the words ofMurshidabad representative of the company Richard Betcher, 'That the people alive in some places are eating the dead people is not a rumor, but a fact'. One-third of the people of Bengal had to face death in this famine.

The amount of annual revenue collected from 1765 to 1770 was nearly equivalent to the revenue collected in the year of famine. As a result, the people of Bengal became extremely poor and helpless due to extreme exploitation. In the dual system, the Nawab due to inadequate money, failed completely to run the administration. There started disorder all over the country. In this situation in 1772 Waren Hestings did away with the Dual Administration system. He became the first Governor General.

Permanent Settlement

Lord Cornwallis was sent with the charge of Governor-General and army chief in 1786 to make the administration corruption free and organized. He introduced permanent settlement or permanent land system in 1793. On 22 March of the same year he gave permanent possession to the Zeminders of Bengal, Bihar and Odisha on their land. This settlement of land is called 'Permanent Settlement'.

Background

Waren Hestings introduced five year settlement to collect revenue in 1772. Though the bid of land was at high stage, revenue could not be collected proportionately. Since there was definite deadline, in order to collect revenue the Zaminders would realize the money from the farmers by any means. They had no interest in either developing the land and or the condition of the farmers. As a result, the farmers in fear of repression would leave the land and flee away. The land would lie uncultivated for years and the prices of land would go down. In this situation Waren Hastings introduced settlement for one year with the Zaminders. This system also failed to benefit the government, Zaminders or

the subjects. Later the parliament of England realized the necessity of inventing a new system to solve the revenue problem in Bengal, Bihar and Odisha. In 1789 Cornwallis took preparation to give ten year settlement to the Zaminders. Having approval from the authority of England Cornwallis introduced ten year settlement with the Zaminders in 1789. He also pledged that with the approval of the meeting of the Company Directors, ten year settlement would turn to the permanent settlement.

The settlement was approved by the Board of Directors in September, 1792. On 22nd March, 1793 Cornwallis declared ten year settlement as the Permanent Settlement.

Features

- Permanent settlement made the Zaminders permanent possessors of land ie. the Zeminders got the right of the possession of land.
- The amount of revenue being fixed, Zaminders gained permanent right to use the land in exchange of regular payment of revenue.
- As a result of the introduction of this system, the administrative power of the Zaminders became extinct. The government itself took the responsibility of maintaining peace and safety.
- If the tax was due, it would be collected by selling some parts of the land of the Zaminders.

Results

The Permanent Settlement cast far-reaching influence on the socio-economic structure of Bengal. Cornwallis himself was a Zaminder. He wanted to form a Zaminder class even in a country like England. But socio-economic structure of Europe and the subcontinent and the fashion of its development were not the same. As a result, disadvantages were more noticed than advantages in this system imposed from outside.

Advantages

- The main advantage of this system was that the government could be sure of the amount of its income. As a result, implementation of budgets and various plans became easy for the government.
- As a result of the Permanent Settlement, the newly created Zaminder class turned to be devoted supporters of the company. Consequently, the Zaminders were able to play an important role in steadying and strengthening the British rule.
- As the permanent possession of the Zaminders on land being recognized, many of them devoted themselves to do welfare activities in their respective areas.
- They made arrangements to cultivate unused land and the land covered with jungle. Therefor, with the increase in production, the economic condition of the country developed.

Demerits

As a result of the Permanent Settlement, the interest of the Zaminders was well protected. They gradually turned to a wealthy class. On the other hand, the previous right of the subjects on land was abolished. A Zaminder could oust them from land. At the beginning, since there was no law of public rights, people had to depend on the Zaminders.

- In the Permanent Settlement there was no arrangement for accurate survey. Sometimes more revenue would be imposed on the tax-free lands. Since there was no land demarcation, clashes and suits about land was very common.
- Many big Zamindaries were destroyed due to strictness of paying the tax before sunset on a fixed date formulated in the Sunset Law.
- Being sure about Zamindary income and possession, the Zaminders started to live in cities putting the responsibility on their rent-collectors and stewards. In absence of these Zaminders, the subjects became irritated at the oppression of their rent-collectors and stewards. As a result, the production of land started to decline, the economic condition of villages also started to worsen.
- The lands of the subcontinent were a symbol of aristocracy. As a result, many people of lower classes and general people who had been the owners of vast wealth by conducting business with the company became busy at gaining dignity of aristocracy by purchasing Zamindary. Consequently, the possibility of the building up of local capital and industry was destroyed. On the other hand, the company also could avoid the probable competition in this country.

As a result of the Permanent Settlement, farmers started to be directly exploited by the Zaminders. Again with the patronage of this Zaminder class, an educated class was formed in the rural society who in the later periods became conscious about the country and nation. At the same time, at the beginning, the British made Zaminder class was the strong foundation of the British Empire. But their subsequent generation receiving in western education jumped into the independence movement to oust British monarchy.

Individual Work: How was the economy of Bengal affected by the Permanent Settlement?

Questions for practice

Multiple Choice Questions

1. Which Portuguese sailor first came to the sub-continent by sea?

(a) Vasco-da-Gama (b) Captain Hawkins

(c) Sir Thomas Roe (d) Job Charnak

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2. Nawab Sirajuddoula was bound to take up arms against the English in the field of Palassy because -

i. The English kept building fort defying the order of the Nawab.

ii. The English refused to pay tax to the Nawab infringing the agreement.

iii. The Nawab expressed interest to occupy the wealth of the English.

Which one of the followings is correct?

(a) i and ii (b) ii and iii

(c) i and iii (d) i, ii and iii

Read the following passage and answer question 3 and 4

It was long ago. Mr Rahman of Sylhet and his three friends taking a recommendation letter from the local Zaminder went to Africa and met the authority there with a view to getting commercial facilities. They took the bid of a village on the bank of a river and set up a commercial office there. The local authority gave Mr Rahman and his company right to conduct tax-free business.

3. Which European nation's commercial activities described in your text book are similar to the activities of Mr Rahman and his friends?

(a) Portuguese (b) Dutch

(c) Danish (d) English

4. The activities of aforesaid nations include

i. appearing at the court of Emperor Akbar

ii. building Fort William

iii. gaining tax-free commercial priviledge

Which one of the followings is correct?

(a) i and ii (b) i and iii

(c) ii and iii (d) i, ii and iii

Creative Questions

1. Mamun and Kamal are two brothers. After their father's death, there was a conflict between them about the ownership of their business organisation, Star Garments. Elder brother Mamun took the responsibility of running the Garments and younger brother Kamal took the responsibility of looking after the family. Disorder appeared in the family as Kamal could not get money from the income of the garments for running the family.

   (a) Where did Vasco-da-Gama originated from?

   (b) Why did many people come to Bengal to do business?

   (c) What incident in your textbook is similar to the division of power in the stimulant?

   (d) Do you think the aforesaid incident broke down the backbone of the economy of Bengal?

2. The annual income of the Polashpur tea garden had been fluctuating for some days. For this reason the garden authority allocated the production system to some persons for some years to determine the income of the garden. The new bidders in the hope of making more profits compelled the tea workers to work more hours without extra workers. The bidders did not aim at developing the tea garden and the condition of the workers as well. The garden authority made permanent settlement with the bidders in order to get rid of this distress.

   (a) On which bank of river did the battle of Plassey take place?

   (b) What does 'Andhakup Hottya' mean?

   (c) Which incident of your text book is similar to the new system of the stimulant?

   (d) Do you think the said settlement played a helping role in the field of economic order?

Chapter Nine

Resistance, Renaissance and Reform Movements in Bengal during British Rule

Once the farmers of Bengal used to rush to crop fields with ploughs on their shoulders at dawns. They used to return home keeping the setting sun ahead. There was not plenty of rice and cloth; all the same there was no want at all. There was no want of joy and festivals. There were 'thirteen festivals' in twelve months. Evening rendezvous and sittings were sounded with jari, sari, kirton, jatrapala, etc. But at the end of 15th century the aggression of British merchants started to snatch away the smiles of their face, their joys and festivals. Consequently this turns to rise the English merchants as political powers.

At first they destroyed the cottage industry of the villages of Bengal. Then they cast their sight on the fertile land of this country. They kept experimenting one after another in imposing land tax for the greed of more money. The farmers and the general people beame the cruel victims of these experiments. Due to severe exploitation, helpless farmers and general people had no other alternative but to revolt. This revolt continued from the end of the 18th century to the second half of the 19th century.

Along with this revolt, a religious reform movement started in the Muslim society of Bengal which in the later stages turned to a huge farmer's movement. Simultaneously, the waves of modem thoughts of the west burst into the educated part of the society. Consequently, as there took place renaissance in the field of art and literature in the Hindu community. So there started a practice of freedom of thought and freedom of intelligence. Reformation started in the Hindu society averting superstitions and bigotry. The Muslim society also came forward to modernize Muslim community educating them in the western education through reformation. Basically, throughout the 18th and the 19th century a wind of change started to blow in the socio-economic politics of this region. This change was started by the farmers and the general people of Bengal.

At the end of this chapter we will

- explain the perspective and significance of the resistance movement in Bengal during the British rule;
- evaluate the contributions of particular persons to renaissance and reform movements;
- be inspired in patriotism knowing the events of battle and resistance movement against British rule;
- be inspired in free thought through knowing about different reformers and reform activities.

Resistance Movement

Fakir-Sannyasi Movement

The *Fakir-Sannyasi* andolon (the movement led by the religious devotee the Fakir, and the Sannyasi) of Bengal was a movement against the British. This movement started after the Battle of Plassey. Before that Nawab Mir Kashim wanted help from fakirs and monks in the battle against the English. Responding to this call, fakirs and monks fought in favour of the Nawab. Though Mir Kashim fled away being defeated in the battle, fakirs and monks continued their movement against the British. Since they helped the Nawab, the English kept an eye on their activities.

According to the traditional practice, fakirs and monks lived on alms. They would travel from one place to another on the occasions of religious festivals and pilgrimage. They had with them light arms for their safety. They had been free and independent before the establishment of the British rule in Bengal. But the British government kept interrupting their unrestricted movement. They imposed tax on pilgrimage and declared begging as illegal. Besides, they called them robbers and pirates. As a result, fakirs and monks took part in a long-standing movement against the English. The name of the leader of rebellious fakir groups was Majnu Shah. The name of the leader of the monks was Bhabani Pathak. The targets of their attacks were Zaminder's court of law and the houses of tax collectors. The monks first started rebellion against the English in the district of Bardwan of West Bengal in 1760 A.D.

Majnu Shah started activities against the English in the whole of North Bengal in 1771 A.D. Majnu Shah was locked in many collisions with the English in the districts of Rangpur, Rajshahi, Dinajpur and Mymensingh from 1777 A.D. to 1786 A.D. And his fighting strategy was guerilla strategy i.e. sudden attacks and sneak away in safety. It was never possible to defeat him completely in any fight against the English. He died in 1787 A.D. Then fakirs Musa Shah, Sohban Shah, Cherag Ali, Karim Shah including Mother Bakhs took the leadership of the rebellion. These leaders kept English administration unsettled for some years. In 1800 they were completely defeated. On the other hand Bhabani Pathak, the leader of monk rebellion was killed along with two assistants by a group of British soldiers under the leadership of Lieutenant Brenan in 1887 A.D. He was the main leader of monk rebellion. Monk movement came to an end with his death.

Individual Work: What is the relation bettween strict observation of the English towards fakirs and monks and the defeat of Mir Kashim? What were its consequences ?

The Struggle of Titumir

Titumir

Mir Nisar Ali alias Titumir was born in the village Chandpur in Barasat sub-division in the district of 24 Parganas. When there was a tide of Wahabi Movemet going on in North India and North-west border province, this movement took a violent shape under the leadership of Titumir in the region of Barasat in West Bengal. In the 19th century in India a religious reformation movement started in Bengal one was famous Wahabi or Muhammadia Movement and the other was famous as Faraizi Movement. The main purpose of both of the movements were to direct the Muslims to the true paths of religious edicts by eradicating religious superstitions from the society. The Wahabis organized themselves under the leadership of Titumir. Tarikaye Muhammadia Movement led by Titumir was imbued with the ideology of Sir Sayed Ahmed Shaheed of north India.

Titumir went to Mecca to perform Haj. He returned home in 1827 A.D. and devoted himself to religious activities. His religious reformation movement was responded by many Muslims especially by many farmers, weavers of 24 Parganas and the district of Nadia. As a result, the Zaminders put various kinds of injunctions on Muslim tenants and started oppressive behavior toward them. Titumir failed in getting peaceful justice from the authority against this oppression. At last he and his followers adopted the path of armed resistance. Titumir set up his first base in the village Narikelbaria in 1831. He built a strong bamboo fort. He formed a skilled strong battalion of stick-fighters under the leadership of Golam Rasul.

Farmers, oppressed by the English, Zaminders and indigo planters joined the battalion of Titumir in groups. Thus, the movement of religious reformation turned into a huge farmers' movement. As a result, ruling and exploiting Zaminder classes were alarmed at the unity of the farmers and the increase in the strength of Titumir. At last, the government sent a large skilled army against Titumir in 1831 A.D. This army led by Major Scott attacked Titumir's bamboo-fort of Narikelbaria. Titumir's battalion was defeated fighting with heroism facing guns and canons. He was killed in the battle. The bamboo-fort was blown away using canons. Thus, an organized farmer movement came to an end. Titumir was able to form a huge farmer's movement through religious reformation movement. His bamboo-fort was the symbol of the united resistance against bullets and blows of the English, indigo-planters and Zaminders which provided the Bengalees with courage against different oppression and injustice from time to time; encouraged them to go ahead on the paths of freedom.

Individual Work:

1. Which activities of Titumir are the symbols of courage and patriotism?
2. How did religious reformation movement turn into a farmer movement? Find out the reasons behind it.

Group Work : Take help of your teacher and do a presentation of the Bansher Kella of Titumir. The presentation would include the structure of the Kella, its symbolic value, its glorious role to resist the English rulers and its final consquences.

The Indigo Revolt

The English came to this country to do business. Due to the weaknesses of the rulers of the sub-continent, they became the rulers of this country. But they were always alert with their business acumen. Due to this alertness, they became greedy about the fertile land of this country. They became interested in producing commercial crops rather than food crops in these fertile lands. Indigo was that commercial crop that interested them the most. At that time indigo business was very lucrative. In fact, with the progress of industry the demand of indigo in England rose so high in order to dye clothes. Besides, due to British colonies in America being independent, indigo cultivation by the English merchants ceased there. As a result, Bengal became the main center of indigo supply. Indigo cultivation started in Bengal in British rule between 1770 A.D. and 1780 A.D.

The indigo planters would select the best lands of the farmers for indigo cultivation. They would compel the farmers to take advanced money for indigo cultivation. And the advanced money once taken, the farmers could never pay off the loan even generation after generation. If the farmers were not agreed to indigo cultivation, they would be inflicted extreme oppression. The English merchants did the monopoly business of indigo. Indigo was cultivated widely in Faridpur, Jessore, Dhaka, Pabna, Rajshahi, Nadia and Murshidabad.

With the increase in prices of things, the cost of indigo production also increased. The indigo-planters did not bother that. Besides, though in the beginning they supplied seeds to the farmers free of cost, they stopped supplying that in the later stages. As a result, indigo production gradually became impossible for the farmers.

There was no means of liberating the farmers from deprivation stated above. Laws were beyond their reach. Most of the law enforcer were friends of indigo-planters or they came from the same country. Moreover, many times the indigo planters were appointed as honorary magistrates. So, the farmers could not take any safeguard or Justice. Under the circumstances, the indigo planters exposed themselves not only as

merchants in the villages but also as very powerful strange oppressive Zaminders. They got so cruel and desperate that they did not even hesitate to kill the disobedient farmers.

As the indigo cultivators having no other means to resist the oppression of the English they burst into tremendous revolt in 1859 A.D. Farmers in villages started to get organized and united. All the revolts were led by indigo cultivators themselves. The leaders of the Indigo revolt in Jessore were two brothers-Nabin Madhab and Beni Madhab. Baidyanath and Biswanath Sarder led the revolted in Hoogly. Megha Sarker was in the leadership in Nadia again, two brothers Vishucharan Biswas and Digwambar Biswas were in the leadership of Chowgasa, Nadia.. The fire of revolt spread in Bengal under local leadership. The farmers took their firm position not to cultivate indigo. Even they defied the order of English magistrate. The people of educated middle class started to express their sympathetic attitudes towards the farmers. Reports on the oppression by the indigo planters on the farmers continued to be published in different newspapers. The story of the play 'Nildarpan' written by Dinobandhu Mitra spread too far and wide.

At last the struggling farmers of Bengal won the victory. In 1861 A.D. British government formed Indigo Commission. Based on the recommendation of the commission, indigo cultivation was declared as 'under the will' of the farmers. Besides, indigo contract was abolished. In this perspective, indigo revolt came to an end. In the later periods, artificial indigo alternative to original indigo having been invented, indigo cultivation ceased for good in1892 in this country.

Individual Work: 1. Prepare a case study on the perspectives on which indigo revolt took place.

2. Show the background of the end of indigo cultivation in Bengal forever.

Faraizi Movement

The founder of the Faraizi Movement Hazi Shariatullah was born in the village Shashail in the district of Faridpur in 1782 A.D. He stayed in Mecca for long twenty years. He became a profound scholar studying there on Islam.

Returning home, he came to understand that the Muslims of Bengal have moved away too far from the real teachings of Islam. Non-Islamic practices, superstitions, malpractices have engulfed them. He was determined to make Islam free from superstitions and these non-Islamic malpractices. Out of this determination, in the first half of the 19th century he intitiated a religious and social reformation movement among the Muslims. The name of this religious reformation movement of Shariatullah is called the 'Faraizi Movement'.

The word 'Faraizi' has come from Arabic word 'Faraz' (compulsory duty). Those who perform 'Faraz' are called the 'Faraizi' and those who were the followers of Hazi Shariatullah in Bengal are called the 'Faraizi' in history. He called upon the Muslim society to perform ever what are obligatory to be done in Islam giving up all non-Islamic beliefs, practices, manners and ceremonies. He could not comply with the British rule in Bengal that is in India. He looked down upon the English rule. He declared even India as 'Darul Harab' (country of atheists). He directed the Muslims to give up 'Zuma' and prayer of two Eids in the country ruled by the rulers of other religion.

The exploited, oppressed poor rayots, farmers, weavers and 'teli' communities spontaneously joined this movement. The faith and belief of the poor people on Shariatullahh and his extraordinary success formed a firm unity among the people of lower classes. The Zaminders started to put hindrances on the religious ceremonies and practices of the Muslims. Shariatullah advised the tenants to refrain from paying illegal tax and took preparation to form resistance against all oppression of Zaminders. While the country was undergoing famine like situation, he demanded for plain rice with salt.

When the Zaminders started oppressing the Faraizi followers on different excuses, he decided to form a stick-fighting battalion to protect the tenants. In 1839 A.D. a police injunction was imposed on him. He died in 1840 A.D. After his death, his worthy son Muhammad Muhsinuddin Ahmed alias Dudu Mia took the charge of the Faraizi Movement. He was born in 1819 A.D. Though he was not so erudite like his father, his organizing capacity was extraordinary.

Individual work: Make a list of 'Faraz' (compulsory duties) on which Hazi Shariatullah put on emphasis.

Faraizi Movement under the leadership of Dudu Mia turned into an armed struggle of freedom from exploitation of the peasantry along with a religious reformation movement. The farmers upset with extreme economic exploitation of the English rulers took part in this anti-exploitation movement directly. Thousands of farmers and hundreds of Zaminders joined the movement in order to survive from the oppression of indigo-planters.

Dudu Mia was the master of the Faraizis. After the death of his father he resorted armed struggle giving up his father's peaceful principle. He learned how to move sticks with a view to strengthen the resistance struggle of the Faraizis. He formed a skilled stick fighting lathial battalion by employing Jalaluddin Mollah, a stick fighter of his father's time as the chief of army. Its purpose was to arrange resistance against illegal tax imposed by the Zaminders and oppression of indigo-planters. It is mentionable here that Faridpur, Pabna, Rajshahi, Jessore, Murshidabad, Nadia, etc. regions inhabited by

chiefly Muslims were the best for indigo cultivation. So, the degree of oppression of the indigo planters were also intolerable. Independent government was formed under his leadership in villages. An army (stick fighting battalion) of the independent government was also formed of tenants who were farmers.

East Bengal was divided into some areas in the government system of the Faraizis. Dudu Mia together with his followers continued struggle for a long time against the Zaminders and the indigo planters. Local Zaminders in alliance with foreign rulers and indigo planters kept lodging criminal cases against him. But they had to acquit him for the want of witnesses. At last in 1857 A.D. for the first time the fire of Indian Independence War having been kindled, the British government was intimidated. The alarmed British government detained Dudu Mia as political captive in Calcutta Zail. He came out of the prison in 1860 A.D. and this revolting patriot died in 1862 A.D. After his death, Faraizi Movement became weak for the want of competent leadership.

Individual Work: Being alarmed during the Independence War of India in 1857 A.D., the British government imprisoned Dudu Mia. Arrange its causes in sequence.

Renaissance and Reform Movement

Renaissance

After the battle of Plassey in 1757 A.D., there was a far-reaching implication of economic and political changes in this region. Again, the Industrial Revolution at the later half of the 18th century in England and French Revolution (in 1789) also influenced politics and economy of this region. At that time some people of Bengal came in contact with these revolutionary changes. They themselves introduced renaissance. The influence of European socio-economy and politics introduced renaissance in the minds of the educated people of Bengal. Under the influence of their leadership, self-consciousness, sense of self-dignity and sense of individuality were acutely aroused in the countrymen. At last, the influence of renaissance itself laid the primary foundation of nationalist spirit among the countrymen which finally took the people of Bengal i.e. the Indians to the way of independence.

New waves of thoughts started flourishing at different aspects of life such as conventional religious thoughts and practices, literature, social customs, and traditions. As a consequences, there incepted new religious doctrines (Brahmma religion and new Hinduism), new education, new literature, new social ideals and practices. The origin of renaissance in Bengal took place among these very novelties. As a result, Bengal became the center of modern thoughts and spirit in whole India. The Bengalees turned to be the custodians of western civilization and culture under the influence of English education and western trends of thoughts. Many of the intellectuals of Bengal gave up

the thoughts of the Middle Age and turned into modern humans by embracing rationalism, individual liberty and scientific outlook. Some generous administrators of the East India Company had contributions to the spread of the new trend of thoughts. They showed great interests in the development of local language and literature. Many of the English administration headed by Hastings, Elfinstone, Malcolm Monroe, Metkaf thought it their moral and humane responsibility to revive the people of India with western trends of thoughts and scientific knowledge, and philosophy. Besides, printing press founded by Christian missionaries also contributed remarkably to the spread of the thoughts of modem education.

Raja Rammohan Roy

Raja Rammohan Roy

Raja Rammohan Roy, the creator of renaissance of Bengal was thefirst modern man of India. He was born in the village Radhanagar in the district of Hoogly. Rammohan Roy had extraordinary erudition. He gained great mastery especially over Arabic, French, Urdu, Latin and Greek languages . He published the translations of 'Vedantasutra' and 'Vedantasar' including Upanishad. His other writings included 'Tuhfatul Muzahhiddeen'(belief in singleness of God)'Manzaratul Adian'(discussion on different religions),Justice with Bhatracharya, imagistic religious practices of the Hindus, Etc. Besides, he was the publisher of three magazines Sambad Kaumodi, Miratul Akhbar and Brahmmanikal Magazine. Raja Rammohan Roy, the transformer of modern India, deeply observed the social and political trends of the then society. He endeavoured to build up a new society in the light of his own trends of thoughts.

He made efforts to abolish 'Satidaha', child marriage, caste system, worshipping of images of God and other superstitions of Hindu society. Besides, he wanted to rebuild Hinduism based on the ancient belief in the singleness of God by removing all superstitions. He formed an association named 'Atmio Sabha' (Meeting of the relatives) with a view to preaching the reformation of Hinduism, that is his own religious doctrine. He established the society of Brahmmins on 20 August in 1828 A.D. Then he founded the prayer house of the society of the Brahmmins .

His establishment of the society of the Brahmmins opened a new age in the religious history of the subcontinent. He contributed not only to social and religious affairs, but also to the spread of education. He believed that English was necessary for the countrymen. For this reason, despite being a scholar in Sanskrit, he opposed the proposed establishment of Government Sanskrit College. Raja Rammohan Roy established 'Anglo-Hindu School' in 1822 A.D., where there was arrangement for

teaching English, Philosophy, and modern science. He wrote a letter to Lord Amhurst explaining the importance of teaching science and philosophy instead of Sanskrit education. Besides, he applied to spend Tk. one lac allocated by the Indian government for the Indians in modern education, instead of Sanskrit and Madrasah education.

This great man, the creator of Indian renaissance, Raja Rammohan Roy died in 1833 A.D. His dream came true two years after his death. The government decision to educate the Indians in western language was approved.

Work: Make a list of the books written and magazines published by Raja Rammohan Roy.

Deorozio and the Young Bengal Movement

Henry Louis Deorozio was born in Calcutta (Kolkata) on 18 April in 1809 A.D. His father was Portuguese and his mother was Bengalee. Deorozio started to receive education at Dharmatala Academy of David Dramond, an English school. The Headteacher of the school, Mr Dramond, was an unprejudiced, progressive man with secular values, utter sincerity, and humanitarian qualities. The ideals of this teacher kept Deorozio influenced from his childhood till death. This is why Deorozio because a competent successor of Raja Rammohan Roy. He was the initiator of 'Young Bengal' Movement stirring the young generation in the age of renaissance. He had a deep knowledge in History, English, Literature and Philophy though he was young. His farsightedness, eloquence and analytical power influenced the then young generation greatly.

The first half of the 19th century was full of the trendy movements of Raja Rammohan Roy. The brilliant students of Hindu College kept that trends alive firmly through East Bengal Movement. Henry Louis Deorozio was the leader of that movement. He taught his students and followers to express their free opinions.

The members of the East Bengal Movement time and again wanted to mean that they were being ruled and exploited by the British. This is why these youths completely opposed the activities that went against the interests of the Indians. For example, they sharply criticized the Press Law, export of lndian labours to Mauritius, Charter Act of 1833.

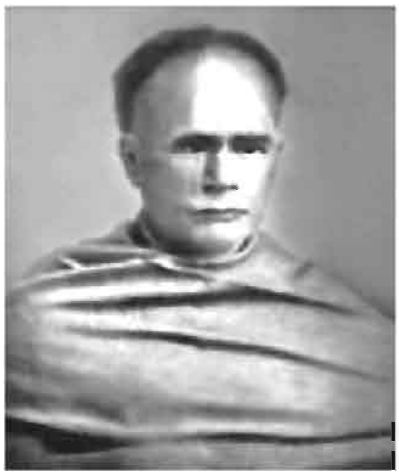
In order to change the old thinking of the young generation, Academy Association established in 1828 A.D. by Deorozio played an important role. The youths of the Academy were taught that "Irrational belief is equivalent to death." The youths influenced by the new thinking hit the religious beliefs of old-fashioned Hindus and Christian bigots. As a result, they got furious with Deorozio and the members of his Academy. The students of Hindu College inspired by Deorozio published an English magazine named 'Parthenon' in 1830 A.D. As there was derogatory criticism against society, religion and various false beliefs in it, the college authority stopped it's publication. He also edited a magazine named 'Hispabash' and published a daily named

'East India' in 1831. He died in December that year at the age of only twenty three.Even after his death, his followers shaped by himself kept going on his shown paths. After the death of Deorozio, his student followers kept contributing to different fields. The remarkable among them were Ramtanu Lahiri, Radhanath Sikder, Pyarichand Mitra, Krishnomohan Banarjee. Though Michael Modhusudan Dutta was not his student, he too was deeply influened by his ideals. The movement of the followers of Deorozio also influenced Ishwarchandra Vidyasagar.

Individual Work: 'Irrational belief is equivalent to death'_ Evaluate the activities of Deorozio in the light of this statement.

Ishwarchandra Vidyasagar

Ishwarchandra Vidyasagar could be considered as the most iconic character of the 19th century in Bengal. As he was unparallel for his scholarship, kind heart, and influential personality, he was equally famous for his initiatives to spread education and activities for social reformation. His erudition could be compared with that of the ancient Indian saints. He was as courageous as the English though he had a delicate heart like the affectionate mothers of the Bengal.


Ishwarchandra Vidyasagar

This extraordinary epoch maker was born in 1820 A.D. in the village of Birsingha in the district of Medinipur. He inherited his spirit and truthfulness from his indigent Brahmmin father, Thakurdas Banarjee. On the other hand he inherited soft-heartedness from his mother Bhagabati Devi. Due to poverty he had not the ability to study lighting the lamp at night. As a result, child Ishwarchandra would study under the lamp-post of the road after evening till late at night. He learned counting English numbers on the way to Koltkata from his village with his father, counting the roadside milestones. He acquired huge knowledge in Sanskrit literature, grammar, ethics, Vedanta, the Smriti, rhetoric, etc. only at the age of twenty one by dint of his extraordinary genius and perseverance. He took the post of Pandit in Fort William College at this age. At the same time, he performed the responsibility of School Inspector.

As soon as he entered his professional life, he paid more efforts to the study of literature. Noticing scarcity of quality textbooks in Bangla, he started writing Bangla prose. In fact, he gave a new dimension to Bangla prose as a result of which he is rightly called the father of this genre (Bangla prose). He wrote Introduction to Bangla Alphabet part 1 and part 2

with a view to making child education easier. He also wrote a preface for Sanskrit grammar to simplify the learning of Sanskrit language. Additionally he translated a number of books in Bangla.

Not only in literature, his achievement is extraordinary in the spread of education. Infact, he has outsanding achievement in reformation of Sanskrit education, foundation of Bengali education and pioneering role in the spread of female education. Not only that, he built twenty model schools and thirty five girls' schools in villages and towns during his tenure as a School Inspector. Metropoliton Institution, was the most is remarkable among the academic institutions established by him. It is now famous as Vidyasagar College.

He was also a successful social reformer. He protested against different types of prejudices governed the society. He struggled against killing baby girls and the custom of polygamy. He strongly advocated widow marriage in Hindu society. The law of widow marriage was passed in 1856 A.D. by the ascent of Governor-General due to his diligent efforts.

Vidyasagar was famous for charity. This is why he is also called the sea of kindness. Though he was not adequately solvent, many students would pursue education staying in his house. While Michael Madhusudan was in extreme financial hardship, Vidyasagar supported him with huge financial help. Poet Nabin Chandra Sen received his education in his youth with the financial support ofVidyasagar.

His devotion to mother was extraordinary. He built charitable hospitals and schools at the will of his mother. Responding to the call of his mother, he once rushed to her by crossing the Damodor River at night swimming in a full rainy season.

This social worker and great scholar died in 1891 A.D. at the age of 71.

Individual Work: Look into the causes of calling Vidyasagar the father of prose literature.

Hazi Muhammad Mohsin

Hazi Muhammad Mohsin was born in 1732 A.D in Hoogly in West Bengal. His father's name was Muhammad Faizullah. His mother's name was Jaynab Khanam. Their original abode was in Persia. The predecessors of Hazi Muhammad Mohsin came to Hoogly in search of good luck and started living there.

Hazi Muhammad Mohsin

The early education of Mohsin started in Hoogly. His private tutor Aga Siraji was a scholar. He learned Arabic and French from him. He learned playing 'setar' (a three-

stringed musical instrument) and music from a musician named Ostad Bholanath. His higher education started in Murshidabad. After the death of his father, he returned to Hoogly and went out to travel different countries. He went to Mecca and Madina and performed Haj. He returned home after 27 years traveling Arabia, Egypt and Persia. He had profound knoledge in Arabic, French, Urdu, English and History as well as Algebra.

His only sister having no heir died in 1803 A.D., and he became the possessor of vast property. He led a very simple life. Then the Muslims of Bengal were in extreme hard up. They hardly had ability to pursue their education by spending money. Therefore, he spent all his money for the spread of education for receiving treatments and also for helping the poor.

He built a school in Hoogly. He gave a lot of money to develop 'madrashas' in different places like Dhaka, Chittagong, Jessore, etc. Six years before his death in 1806 A.D. forming a fund he bestowed all his property for welfare activities. With the money from Mohsin Fund after his death in 1836 A.D. Hoogly Mohsin College Fund, Hoogly Charitable Hospital and in 1848 A.D. Imambara in Hoogly were established. Thousands of Muslim youths got the opportunity of higher education at the money from Mohsin Fund. Sir Amir Ali, was also one of the pioneers of the Muslim society who showed the way of western education in Bengal. Thus, even after his death, he paved the way of education for the Muslims in Bengal. This generous, great man who was a real patron of education died in Hoogly on 29 November in 1812.

Work: Make a list to show where the money of Haji Muhammaed Mohsin fund was spent for welfare activities.

Nawab Abdul Latif

Abdul Latif was born in the district of Faridpur in 1828. He received English education in Kolkata Madrasha. After the completion of his education, he taught at first in Dhaka Collegiate School and then Kolkata Madrasha. He joined the position of Deputy Magistrate in 1849 A.D. He was promoted to the post of Kokata Presidency Magistrate in 1877 A.D. He retired from government service in 1884 A.D. Government conferred on him the titles at first Khan Bahadur and then Nawab for his achievement in his professional life.

Among the Muslims of Bengal, he could understand the necessity and importance of the spread of English education. So, he made efforts to help the Muslims of Bengal educate in modern education. He arranged an essay competition entitled 'The benefits of English education for Muslim students' in 1853 A.D. in order to form public opinion. Anglo-Persian Department was opened in Kolkata Madrasah due to his efforts. An arrangement was also made to learn Urdu and Bengal there. He placed the problems of Muslim students in receiving higher education to the government.

As Hindu College was transformed into Presidency College at his attempts, the Muslim students got the opportunity of pursuing their study there. He built madrashas in different places like Dhaka, Rajshahi, Chittagong, etc. The decision that money from Mohsin Fund would be spent only for the Muslims of Bengal was approved in 1873 A.D. at the efforts of Abdul Latif. In the madrasah established by him, English and modem western education were introduced along with religious education. The remarkable achievement of Abdul Latif is the establishment of Mohammedan Literary Society in Calcullta in 1863.

The main purposes of the life-long activities of Abdul Latif were three:

1. To remove malice of British Government against the Muslims;
2. To take necessary steps for the development and progress of the Muslim society; and
3. To establish alliance between the Hindu and the Muslim community.

Individual Work: Narrate, in brief, the purposes of the activities of Abdul Latif.

Syed Ameer Ali

In the last half of 19th century the person who made the most important contributions to the renaissance of the Muslim society of Bengal was Sir Syed Amir Ali. He wanted to make social and individual development of the Muslims of Bengal through western education. Besides, he wanted to make them politically conscious.

Syed Ameer Ali was born in a noble Muslim family in Hoogly in 1849 A.D. He obtained M.A. and B.L. from Calcutta University. He passed Bar-at-Law from Lincolns Inn of London in 1873 A.D. and returned home. He worked in different responsible posts in his life. He was employed as a judge of Kolkata High Court in 1890 A.D. He became a member of Privy Council in London in 1909A.D.

He was the first Muslim leader in Bengal, in other words, in India who believed that there should be a political organization for the Muslims. He believed that there should be a respective political organization for the interests of the Muslims to draw attention of the government to their demands. For this purpose, he formed an association named Central Mohammedan Association in Kolkata in 1877 A.D.

He wrote in different dailies and magazines about the Muslims falling back in education and in different fields. As a result, the government took some steps for the progress of education of the Muslims in 1885 A.D. This is why he encouraged English education at the college level at Kolkata Madrasah and established a college in Karachi in 1884 A.D.

Scientific explanation and the past glory of Islam have been upheld in his two famous books 'The Spirit of Islam' and 'A Short History of Saracens'. He believed that Hindu and Muslim., both the communities are required to work together for the development of modern India. He welcomed the establishment of Muslim League in 1906 A.D. He was elected Secretary of Muslim League in 1912. Syed Ameer Ali was also conscious about the rights of women.

Individual Work: Make a list of what Syed Ameer Ali did for the progress of the Muslims.

Begum Rokeya

Begum Rokeya

At the beginning of the 20th century when the light of education was advancing, the Muslim girls of Bengal were still fallen back. The girls of Muslim society were deprived of all rights. Receiving education was almost restricted for them. They would be kept as house-arrested behind the curtains in the name of social customs and religion.

The person, who called for the freedom of Muslim girls from their captivity, was Begum Rokeya. She was born in the village Payrabandh in the upazila of Mithapukur in the district of Rangpur in 1880 A.D. Her father's name was Jahiruddin Mohammad Abu Ali Saber. Her mother's name was Mst. Bahatunesa Sabera Chowdhurani. In this region, Saber family was very noble and conservative. The girls were very careful of not exposing themselves. Begum Rokeya received education from her elder brother Ibrahim Saber and elder sister Karimunnesa. She had to study very late at night so that nobody could sense that. She learned Urdu, Arabic, French, Bengali and English at the sincere encouragement of her elder brother. Though she could not receive education at school, she achieved much proficiency in Bangla. She concentrated on the practice of literature from her Youth.

The theme of her literary practice was women folk. She had witnessed the superstitions of the society, the pathetic pictures of deprivation and negligence of women folk.

She expressed in her writings what she realized. She wanted to point to the society the pathetic condition of women and discriminatory treatment towards them. Her books 'Aborodhbasini', 'Padmoraag', 'Matichur', 'Sultanar Swapno', etc. bear those pictures.

In her matrimonial life, she got encouragement from her husband to practise knowledge. After the death of her husband, she passed rest of her life for female education and social work. She built a primary girls' school in Bhagalpur in the name

of her husband. She established Shakhawat Memorial Urdu Primary School in Kolkata in 1911 A.D. It was raised to Girls' English High School in 1931 A.D. Till her death she simultaneously carried out the responsibilities of head teacher and superintendent.

For the establishment of the rights of women she established 'Anjuman Khauatine Islam' (Muslim Women Association) in Kolkata in 1916 A.D. The association was able to play a strong role in female education, employment and in establishing legal rights under her leadership.

The pioneer of women freedom, Begum Rokeya had an acute tone of revolt in her heart against various oppressions and intolerance of the society towards women. She expressed these in her works. This great woman died in Kolkata in 1932 A.D.

Individual Work: Make a list of books written by Begum Rokeya mentioning the pathetic condition of women.

Group Work:
Extempore Speech: Extempore speech about reformers of the Renaissance Movement (selection through lottery).

Questions for Practice

Multiple Choice Questions:

1. **Who was the publisher of the magazine 'Sambad Kaumodi'?**
   (a) Michael Modhusudan Dutta (b) Ishwarchandra Vidyasagar
   (c) Raja Rammohan Roy (d) Hazi Shariatullahh

2. **Fakirs and Monks were involved in long-standing movement against the British, because the British–**
   (a) considered them dacoits and pirates;
   (b) imposed tax on visiting the places of pilgrimage;
   (c) hindered their movement and activities.

   Which one of the followings is correct?
   (a) i and ii (b) i and iii
   (c) ii and iii (d) i, ii and iii

Read the stimulant and answer question 3 and 4

The people of the village Rasulpur have become used to different types of superstitions and non-Islamic practices due to the lack of conscious vess and religiously well-educated persons. A man named Abdullah came forward to inform the superstitious people of this area of the right paths.

3. By using whose learning of life did Abdullah come forward to build up a superstition-free society?

(a) Hazi Shariatullahh (b) Dudu Mia

(c) Titumir (d) Golam Masum

4. The type of movement involved in the said person was–

(i) social

(ii) religious

(ii) political

Which one of the followings is correct?

(a) i and ii (b) ii and iii

(c) i and iii (d) i, ii and iii

Creative Question:

1. The poor farmers of Ruppur area did not have a solvent lifestyle. The people of different tobacco companies taking the advantage of the insolvent lifestyle are giving them loans at high rate through unequal agreement and compelled them in tobacco cultivation. The available price of the farmers having been less than the production cost, tobacco farmers failing to free themselves from greedy clutches of the company started to protest. Moreover, having heard about health hazard of tobacco, the tobacco farmers of that area got united under the leadership of Karim and Jalil and protested against such activities of the company.

(a) Who is called the first modem man in India?

(b) What was the main purpose of the Faraizi Movement?

(c) Which events of your text book are very similar to the information given in the stimulant ? Explain.

(d) How much justified do you think the said event was in the interest of farmers. Express your opinion?

2. Sultanpur area is a very remote village area. There are many social superstitions still prevailing there. Going out was restricted for the girls of this village. The senior most of the village Jamila Begum put restriction on education for girls. He would consider going out of girls as opposed to religious edicts and a misdeed.

(a) Who is the writer of 'The Spirit of Islam'?

(b) What was the purpose of forming 'Central National Mohammedan Association'?

(c) Which charater of your book has contrast with Jamila Begum in the Stimulant Explain.

(d) Do you think the contribution of the said great woman in the progress of female education is undeniable? Justify.

Chapter Ten

Movement for Right to Self-determination in Bengal during British Period

The Bengalee never accepted the foreign English rulers. As a result, the peasants of this country grew rebellious immediately after the war at Plassey. The soldiers and the native kings of the country declared the independence of the country after a hundred years. Afterwards, the young people educated in the west raised a great movement for independence and right to self-determination. The young people of Bengal shook the foundation of English rulers by introducing a sort of armed struggle. In the struggles for independence and self-governance of the sub-continent, they played the most dignified role. This Chapter discusses the history of the pride and sacrifice of the Bengalee as well as that of the Indians in the first struggle for independence in 1857 A.D. and in the subsiquent movements.

At the end of this chapter we will be able to –

- evaluate the struggles for the achievements of the political movement and right to self determination in Bengal and its consequent results;
- learn about different movements;
- exchange views on the social and political rights.

The Struggle for Independence in 1857

The great armed movement led mainly by the common soldiers in the Northern and Eastern parts of India a hundred years after the battle at Plassey is considered the First Independence Movement of India. The long political and economic injustice, social dishonour, violation of the religious sentiment and above all the disparity towards the Indian soldiers created the background of great mutiny or the first independence struggle. The reasons behind the first independence struggle are explained below.

Political: Since the war at Plassey, the imperialistic attitudes of the East India Company, such as acquiring the native states one after another under different pretexts gave birth to fear, dissatisfaction and sheer agitation among the native kings. According to the policy of 'Doctrine of Lapse', Lord Dalhousie included the native states like Satara, Jhasi, Nagpur, Sambalpur, Vagat, Udaypur, etc. within the territory of the British empire. According to the 'Doctrine of Lapse' an adopted son was not considered the lawful heir to the crown or wealth. Ayodhya was brought under the empire on the excuse of misuse of powers. All these annoyed the native Kings very much.

Economic: An extreme economic aggression developed as soon as the rule of the East India Company developed. The Company had destroyed the native industries before acquiring political power. After the acquisition of power by the East India Company, the economic backbone of the peasants was also destroyed in the name of the Land Revenue Policy. Many Zamindars or the feudal lords were thus economically and socially undermined.

There was excessive imposition of tax upon the peasants. They became the victims of the extreme exploitation of the land-lords and the revenue collectors. The peasants became ruined by borrowing from the money lenders.

In one hand, there was destruction of the local industries in the name of capturing the market. On the other hand, with a view to acquiring more profits, lands were given lease. As a result, the economic structure of Bengal ruined absolutely. The common people who were the victims of this circumstance became rebellious against the rule and torture of the company.

Social and Religious: Social and religious issues played important roles behind the mass upsurge in the subcontinent. Though the influence of the west and the social reformations were benevolent for the people during the last part of the 18th and the early 19th century, the conservative Hindus and Muslims could not approve these reforms. English education, the extinction of the *Satidaha,* re-marriage of the Hindu widows, the preaching of the Christian priests, etc. made the Hindu and Muslim conservatives afraid. Various social and religious reformations also infuriated the believers in both of the religions.

Military issues: The distinction between the Indian and the British soldiers in the army was one of the main reasons behind the struggle. There was a vast gap in salary and rank between the Indian and the British soldiers in the army. The Indians were less privileged. Besides they were also deprived of their promotions. Moreover, the partiality and audacious behavior of the British officers inflamed the fire of mutiny among the soldiers.

Besides, a new type of rifles called Enfield was introduced for the use of both Hindu and Muslim soldiers. The bullets of this weapon were to be inserted into the gun after the cartridges were removed by the teeth. A rumour went in rampant that those cartridges were mixed with the fat of the cows and the pigs. As a result, soldiers of both of the religions grew rebellious as they believed that the act was sacrilegious.

Struggle for Independence: The first flame of independence grew at Barrackpur in West Bengal. A sepoy named Mongol Pandey started the mutiny by firing a gun shot. It extended in the whole Indian sub-continent including Mirat, Kanpur, Panjab, Uttar Pradesh, Madhya Pradesh, Bihar and Bengal. In Bengal the mutiny took place in Dhaka, Chittagong, Jessore, Sylhet, Rangpur, Dinajpur and Rajshahi.

Individual Work: Draw a map of Bangladesh and show the places where this movement spread.

The mutineers occupying Delhi declared Mughal Emperor Bahadur Shah II as the emperor of India. Many aggrieved and deprived Indians like Nana Shahib, the Queen of Jhansi Laxmi Bai, Begum Hazrat Mahol of Aodhya, Moulovi Ahmadullah and other native feudal lords also took part in this war. The Indian sepoys and rebel soldiers were defeated after fighting hard. Most of the participants in the war were either killed or hanged.

Bahadur Shah Park

Mughal Emperor Bahadur Shah II was exiled in Rengun (Myanmar). Queen Laxmi Bai was killed in the war. Nana Shaheb disappeared after the defeat.The defeated soldiers faced inhuman tortures. The dead bodies of the defeated soldiers were seen hanging at the Bahadur Shah Park in Dhaka. The rulers created such a brutal event with a view to creating terror among the people. Thus, the first struggle for Indian independence ended amid cruelty and torture. Everything ended within July 1858 though the event left far reaching impacts.

The Significance of the First Struggle for Independence: This struggle had an instant significance. This ended the rule of the Company. The British government took over the responsibility of ruling India itself.

The Doctrine of Lapse and its related rules were declared null and void on 1 November 1858 A.D. by a proclamation of Queen Victoria. It also ensured the employment of the

Indians and their religious freedom as well as an amnesty for the mutineers.

Bahadur shah was sent on exile in Rangoon. The long term impact of this struggle was that the grievance did not stop. People became conscious due to this mutiny and the English rule ended in 194 7 after various movements and struggles.

Individual Work: Point out the reasons for which the sepoys revoled in India in 1857.

Partition of Bengal (1905 -1911)

The impact of the Partition of Bengal was far reaching in the political history of Bengal. The communal harmony between the Hindus and Muslims was destroyed forever because of the separation of Bengal. They began to consider each other as enemies. The level of disbelief increased between the two. Though the liberal efforts of the leaders, various combined programs, etc. often brightened the prospect of the re-establishment of unity, ultimately the "divide and rule" policy of the British government succeeded. The disbelief and enmity between of the two communities ended with the partition of India in 1947.

Background of the Partition of Bengal: The Governor General of India Lord Curzon divided Bengal on October 16 in 1905. This division is known as the Partition of Bengal in history. Before the partition, the Bengal Province or the Bangla Presidency consisted of Bengal, Bihar, Odisha, Madhya Pradesh and some parts of Assam. The plan to divide Bengal started much earlier. Since the area of Bengal Presidency was too large, various proposals for the resheduling its area was presented from 1853 to 1903 to the British government. In the true sense, the plan to divide Bengal was accepted in 1903. The Secretary for India approved it in 1904 and the plan became public in July of 1904. The plan was implemented in October in the same year. According to this plan East Bengal and Assam province was created with Dhaka, Rajshahi, Chittagong of Bangladesh, Assam, Jolpaiguri, Tripura Hills and Maldoho. Dhaka became the capital of this province. On the other hand, West Bengal, Bihar, Odisha made West Bengal which had its capital in Kolkata.

Causes of the Partition of Bengal: There were a number of reasons behind the partition, which are stated below.

Administrative Reasons: During the period of Lord Curzon, the division of Bengal was an administrative reformation. One-third of the population of India lived in Bengal Presidency. It was hard to run the law and order situation and lead administration in the eastern part properly from Kolkata. This was why Curzon considered it an irrational task to keep such a vast area in a single administrative unit. So, he planned to divide Bengal in two parts in 1903 and it was implemented in 1905.

Socio-economic Reasons: There were also other reasons behind the Partition of Bengal, one of which was economic and the other one was social. During that time Kolkata became the centre for socio-economic activities. Mills and factories, trade and commerce, courts-offices, education institutions., everything was established centring Kolkata. But there was no appropriate transportation system for the raw materials. As a result, the economic condition of Bengal worsened gradually. The population of this area remained uneducated as they failed to receive education or higher education due to the scarsity of educational institutions they needed. So, unemployment grew up day by day. Considering these the partition of Bengal was inevitable.

Political Reasons: Lord Curzon did not divide Bengal only considering the advantages of administration or the welfare of the people of East Bengal, it also involved a far reaching political interest of the British government. The middle class Bangalee intellectuals were gradually becoming conscious of nationalism and politics. The issue could not escape the consideration of Lord Curzon. The Congress leaders led the all India movement from Kolkata. Therefore, its main objective was to stop all anti-British movements that centered upon Kolkata. The united strength of the Hindu-Muslim solidarity and the united Bengal were threats for the British rulers. Therefore, he wanted to kill two birds with one stone. As the strength of the Bangalees was made weak, again, the Muslim community was also made happy in the name of the development of East Bengal. Thus, Curzon divided Bengal more to sustain the British rule than to do welfare in East Bengal according to his 'divide and rule' policy. In this way, arrangements were made to weaken the Indian national unity.

The Reactions to the Partition: There was a mixed reaction among the people against the partition. The Muslims in East Bengal led by Nawab Salimullah welcomed the partition. Even the Muslim newspapers also expressed their satisfaction in the partition of Bengal. The majority of the population in the new province was Muslims. Therefore, they gave an absolute support to the partition with the view that the undeveloped Muslim community of East Bengal would get advantage in education as well as in administrative and economic sectors.

On the other hand, there was an extreme reaction among the Hindus against the Partition of Bengal. Led by the Indian National Congress they raised strong united movement against the partition of Bengal. Some historians suggest that the elevated class of the Hindu community i.e. the capitalists, lawyers, owners of the newspapers, politicians opposed the partition because the move would hamper their interests. However, the anti-partition movement became irresistible no matter whether they were guided by their personal interests or by the ideals of national unity. Leaders like Surendranath Banerjee, Bipin Chandra Pal, Arbinda Ghosh, Ashwini Kumar Datta, Balgongadhar Tilak and even the liberal leaders like Gokhle also took part in the movement. Suendranath Banerjee defined the partition as a national calamity. The

anti-partition movement gradually assumed the character of Swadeshi movements. Armed activities were also involved in this movement because of some extremist leaders. Failing to dispel the movement the government at last withdrew the declaration of the Partition of Bengal in 1911. King George V declared the abolition of the Partition of Bengal in Delhi in 1911 while he was in a visit in India.

The abolition of the partition made the Hindus happy while the Congress considered it a victory of their policy. But, the Muslim community was much disappointed. They lost their confidence upon the British government and the Congress. They started to believe firmly that the Congress was not concerned with the welfare of the Muslims. The Muslim leaders of the Bengal marked the act as the worst example of treachery.

The relation between the Hindus and the Muslims got a crack after this incident. Communal riots also started after this event. The political aims of the Hindus and the Muslims became different after the foundation of Muslim League in 1906 AD. The Muslims gradually began to feel an extreme urge for an individual national identity.

Individual Work: Mark the political objectives of the British government behind the Partition of Bengal .

Swadeshi Movement

The movement developed by the extremists among the Congress leadership after the failure of the lawful movement against partition of Bangal by the British Goverment is called the Swadeshi Movement. This movement focused on two types of activities- boycotting and being nativist.

The boycott movement aimed at giving up the English goods. Gradually the word boycott assumed a broader use. The activity not only boycotted the English goods, but also included a program like refusing English education system. Thus, the Swadeshi movement assumed the spirit of a national education movement. Many students were expelled from schools and colleges for taking part in the movement which raised the necessity of establishing national education institutions. For the national education movement there grew a number of national schools and a few vocational institutions at different parts of the country.

The Swadeshi movement soon spread at different parts of Bengal. Various actions were taken to boycott English goods like boycotting English education. Oaths were taken through meetings and seminars at different parts in the country to boycott English goods and education. Congress leaders openly encouraged people in the remote areas to bum English goods and to use native products. So, the demand of English goods decreased. During this time, native cotton, soap, salt, sugar and leather industries developed at different places of the country.

Different classes of people became involved in the Swadeshi movement. Various organizations were formed to increase the popularity of the movement among which *Anushilon* in Dhaka, *Jugantar Samity* in Kolkata, *Swadeshi Bandhob* in Barisal, *Brati* in Faridpur, *Shadhona* in Mymenshingh were remarkable. Writers and poets wrote various articles in magazines to excite patriotic spirits among people. In this regard Rabindranath Tagore, Dijendralal Roy and Rajanikanta Sen played pioneer roles. Bard Mukunda Chandra Dev of Barisal succeeded in exciting the patriotic feelings among the villagers singing songs in the villages. Different magazines also contributed a lot in the anti-partition and Swadeshi movements. Newspapers like the Bengali, the Sanjiboni, the Jugantor, the Amritbazar, the Sayandha, the Hitobadhi and many other English-Bengali newspapers published various articles highlighting the spirits of Bengalee nationalism. The women folk also began to take part in the political activities through their participation in the Swadeshi movement.

Though the Swadeshi movement was conflicting to the Muslim interest in East Bengal, a few leaders from the majority Muslim community initially supported it. However, they ultimately withdrew their support. The Swadeshi movement was also influenced by the Hindu rituals and customs for which the Muslim community kept a distance from this movement. The Hindu Zamindar class supported the movement strongly because the majority of the peasants in Bengal were Muslims. They were highly exploited by a faulty land management system. They were also tortured by the Zamindar class and their aides. That is why the peasants were aggrieved with the Zamindars who were mostly Hindus. Even some of the Hindu peasants being fed up with the repressions also supported the partition of Bengal.

Group Work: Make a list of the newspapers and journals which opposed the partition of Bengal. Mention the areas where the revolutionary groups developed for the Swadeshi movement.

Swadeshi movement failed to assume a national character because of the distance maintained by the Muslims. The boycott of English products also could not achieve success from this movement. Hence, the Marwari business community of Kolkata and the rural business community were not involved in this movement. Above all, common people also kept distance when the movement gradually advanced towards a secret armed revolution. Therefore, the movement without mass participation failed to reach the goal.

The movement also failed to mature because of the distance of the Muslim community from it. Common people, even the poor class, peasants also did not try to understand the spirit of this movement. So, neither the movement could take a national shape nor could it be an universal movement. Moreover, there were extreme tortures of the British government and the police on the supporters and activists of the Swadeshi movement. All these caused the ultimate failure of the movement.

Though the Swadeshi movement could not achieve any instant success, it could create a long term impact. This movement created mass awareness. This movement pioneered the anti-British movement and hence the independence movement. As a result of the student's involvement in this movement, as the importance of the students became significant; they also grew politically conscious. It also opened avenues for students to be involved in other movements in India later on. This movement had economic significance too. It increased the enthusiasm for establishing native industries, mills and factories. The native rich people began to establish mills and factories. For example, various mills and factories were establised at in different parts of the country for the production of native cotton, soap, salt, sugar, paper and leather goods. Modern industries like The Bengal Chemical Company were established during this time. The famous Tata Company also founded Tata factory in 1910 AD. Many other small industries were also founded during this time. Literally there was significant increase of nourishing local values in the fields of science, education, language and literature, culture, etc. The patriotic and nationalistic songs of Rabindranath Tagore, Dijendralal Roy, Rajanikant, Mukunda Das were composed during that period. This time Rabindranath composed his famous song *'amar sonar bangla ami tomai valobashi'* (My Bengal of gold, I love you) which is our national anthem.

The frustrating aspect of the Swadeshi movement is that there developed bitterness in the harmonious relation between the Hindus and the Muslims. This bitterness gradually increased through various events and accidents. The bitterness which generated during the anti-partition movement became bitterer in the Swadeshi movement. It left an all-out negative influence upon political, social and national activities which ended with the dividing of India in two countries.

Individual Work: Make a list of the mills and factories which were established as a result of the Swadeshi movement.

Khilafat and Non-cooperation Movements

Khilafat and Non-cooperation Movements: In the political history of India the combined struggles of the Hindus and the Muslims in the Khilafat and the Non-cooperation movements are quite significant. These are the first wide and nation-wide mass movement. This combined movement of the Hindus and the Muslims shook the foundation of the British empire. The Indian Muslim community started this movement in order to uphold the dignity of the Turkish Caliph and the integrity of Turkey. On the other hand, the aim of the Non-cooperation movement was to achieve self-governance in India.

Reasons behind the Khilafat Movement: The Muslims of India respected the Caliph of Turkey as the Caliph or religious leader of the Muslim world. But the Indian

Muslims were embarrassed when the Sultan of Turkey had supported the anti-British power Germany. Historically they were loyal to the Caliph for religious obedience and to the British government on political grounds. The Muslims extended their support for the British government as their own government in the First World War. But they had the condition that the British government would do no harm against the Caliph of Turkey. When Germany was defeated in the war, misfortune also fell upon Turkey. As a punishment for supporting Germany in the war, it was planned that Turkey would be divided into various parts according to the Treatly of Severs. The Indian Muslims were distressed with this decision and raised a great movement in order to uphold the dignity of the Turkish Caliph and the integrity of Turkey. This movement is known as the Khilafat movement in the history of India. The two brothers Maulana Mohammad Ali and Maulana Shawkat Ali led this movement.

The Khilafat and Non-cooperation Movements in Bengal: A meeting was held in Dhaka on December' 18, 1919 in order to form the Khilafat committee. The meeting demanded the release of Moulana Mohammad Ali and Moulana Shawkat Ali. It was also decided that a six member delegation would be sent to Amritsar in order to participate in the all India Khilafat committee. The Khilafat Ishtehar (declaration of the Khilafat committee) was published in 1920 along with a call for the non-cooperation movement. The leaders of the Khilafat movement Moulana Shawkat Ali and Maulana Abul Kalam Azad came to Dhaka in March, 1920. The people of Dhaka welcomed them chanting the slogans like "Allahu Akbar" and "Bonde Mataram". The Muslims also observed 'Roza' (fasting) and the Hidus also kept 'uposh' (fasting) on March 19, the day scheduled for observing hartal. A public meeting was also held in Dhaka on this day. The meeting declared that it was impossible for the Muslims to remain loyal to the British government unless the Khilafat was safe. A meeting was held on April 13 in 1920 to remember the Jaliwanwalabag massacre. Other programs taken in the light of the Khilafat and Non-cooperation Movements were also observed simultaneously.

Non-cooperation Movement: There were several reasons behind the movement of Congress against the British government. Mahatma Gandhi called for a Non-cooperation movement in 1920 AD. The Reform Act of 1919 failed to meet the expectations of the Indians. In addition, the extreme repressive measures of the British Government gave birth to a new mode of anti-British movements. In 1919 the

government passed the Raolat Act. This Act empowered the police to arrest anyone without any warrant and sentence anyone in the court. The act aggrieved all classes of people in India. A hartal was observed on April 6, 1919 as a protest against this deterrent act called by Mahatma Gandhi. Like many other places this movements also spread in Punjab. In Amritsar of Punjab, many unarmed people were killed on April 13 on General Diear's order. This brutal killing has been termed as Jalianwalabag Massacre. Congress formed an investigation committee with a number of distinguished leaders. Rabindranath boycotted his Knight title in a protest against the massacre. Censorship upon the newspapers also went on in rampant along with the policy of repression. This situation was further fuelled by the price hike owing to the economic recession caused by World War II. In this circumstance, Gandhiji was successful to unite the Hindu and the Muslim leaders and called for a total movement in 1923 AD. The leaders of the Khilafat and the Non-cooperation Movements harnessed an all-out movement through their united programmes. This movement assumed the spirit of all India mass movement until 1921-22.

Significance of the Khilafat and the Non-cooperation Movements

The Khilafat and the Non-cooperation Movements are significant for various reasons. The Muslims in India for the first time participated in the anti-British movements, Similarlys both the Hindus and the Muslims for the first time made a united movement. Due to this joint movement the British policy of 'divide and rule' failed to function for a while. It paved the way of a political and communal solidarity between the Hindus and the Muslims. In contrast, this solidarity frightened the British government. This movement succeeded in spreading the political spirit not only among the young Muslims but also among the whole Indian community. But both the movement and the unity were temporary. Distance between two communities began to increase as soon as the movement ended.

The Armed Movement in Bengal (1911 A.D.- 1930 A.D.)

The failure in the boycott and Swadeshi movements led the young people of the Bengal to the ways of armed revolution. The secret armed activities taken with a view to liberating the country were known as the Armed Movement in Bengal. This movement gradually became frequent by the activities like sudden bomb attacks, killings of high government officers, small battles in the guerrilla style, etc.

Though the movement sustained from 1911 to 1930, it had started much earlier. The armed revolutionary activities exposed through the bomb attack by of Khudiram in 1908 to kill English Magistrate Kingsford. The movement originally ended in 1930. But there were such attacks even after the time.

2019

The first phase of the Armed Movement in Bengal weakened even before the Partition of Bengal was nullified in 1911. The top leaders of the first phase of this movement were Arbinda Ghosh, Rabindra Ghosh, Bhupendra Nath Datta and so on. Pulin Bihari Das was the leading organizer of the Onushilon Samity in Dhaka. They were involved in various revolutionary activities including making bombs to collecting arms of various types. They made the government restless with armed attacks and secret killings. An effort was also taken to kill Lieutenant Governor Fuller. Prafulla Chaki, an associate of Khudiram to kill English Magistrate Kingsford, committed suicide. Khudiram was hanged after he was being arrested. This time a number of revolutionaries were hanged at different charges including the bomb attack in Maniktola and other places. A number of revolutionaries were also given banishment in the distant islands and many were imprisoned. For such an extreme policy of repression the first phase of the armed revolution became timid. The second phase of the revolutionary movement started in 1912. Though the movement was Kolkata based, it broke out at different parts in East Bengal as well. This time the revolutionaries resumed killing, bomb attack robbery, etc. With this objective an explosive factory was founded in Kolkata. In the meantime, a number of robbery took place in Kolkata, and in different parts in the East Bengal such as Jessore, Khulna, etc. By the end of 1912 Lord Harding was bomb attacked in Delhi under the plan of Rasbihari Basu. Harding escaped the attack but the English government declared an award of taka one lakh to capture Rasbihari Basu.

Many revolutionaries of Bengal dared to collect arms from the foreign countries in the context of the First World War. Their objective was to achieve independence through a battle against the English power. They included Bagha Jatin (Jatindranath Roy), Dr Jadu Gopal Mukhopadhyay, Norendranath Bhattacharya and some others. They were promised by Germany, the enemy of England, to get arms. The government arrested all including Bagha Jatin when the secret was exposed to the government. A revolutionary, Chittopriyo was killed in a battle against police when the revolutionaries confronted them. Bagha Jatin was arrested along with three other revolutionaries. He died during the trial. Two of his comrades were hanged and another one received lifelong imprisonment.

Death sentences, lifelong imprisonment, brutal torture-nothing could remove the revolutionaries from their objectives. The plan to kill all natives and English higher officers sustained. Confrontations with the police, sudden attacks, bombing continued.

The Deputy Police Super Bashanta Chattopadhay was killed on January 30, 1916 in Bhabanipur. When the number of such confrontations increased the government arrested many revolutionaries in the Defense act in 1916-17. As soon as Mahatma Gandhi withdrew the Non-cooperation program in 1922, arrests and police torture increased considerably. The activities of the revolutionaries increased equally too. The

revolutionaries published a pamphlet with the title 'Lalpatra' (The Red paper) calling to kill the tyrant police members. In 1924 a revolutionary, Gopinath Saha, killed an Englishman in lieu of killing the police Comissioner of Kolkata. Gopinath was hanged for this murder. While visiting the prison the Jail Super of the Alipur Zone was killed by a revolutionary Promod Chowdhury who attacked him with a rod. The English government introduced the Bengal Ordinance in 1924. The revolutionary activities became weak when a huge number of revolutionaries were arrested under this Ordinance.

Mahtma Gandhi started a "law violating movement" in 1930. The revolutionary activities in Bengal increased much with this movement. It is notable that the revolutionary activity was the strongest in Bengal and the Bangalees revolutionaries kept the English administration restless. The young Bangalees always leaped into the armed revolution without caring for their lives.

Such a brave revolutionary was Masterda, who was originally Surya Sen (1894-1934) by name. He came across the revolutionaries when he was a student in a college. After graduation, he joined Umatara Higher English School as a teacher. In the meantime he was popularly known as Masterda. This time he formed a revolutionary organization with the help of Ambika Chakrabarti, Anurup Sen, Nogen Sen and others. He himself and his organization were repeatedly arrested as a result of their involvement in the revolutionary activities, but they were released every time for the lack of any proof. Masterda formed The Chittagong Revolutionary Force to free Chittagong from the English rule. This was later turned into Chittagong Revolutionary Army. This force captured government offices in Chittagong one after another. Last of all they robbed the Chittagong Arms Depot. They also declared 'Independent Chittagong Government' as well as a war against the British government. This was a war between two unequal forces. The English government engaged a huge force against Surya Sen and his allies. The last war took place in the Jalalabad Hills. A number of young people were killed in this battle and many other. The revolutionaries took shelter in the houses of the peasants. Surjya Sen was arrested in 1933 and he was sentenced to death after a summary trial. After some brutal tortures, he was hanged on January 12 in 1934 and his dead body was drowned in the sea.

Surya Sen

Surja Sen's revolutionary army also had women soldiers. Among them the most remarkable ones were Kalpana Dutta and Pritilota Waddedar. An uncommonly brilliant student Pritilota stood first in the Intermediate Examination in 1900 and passed B.A. Examination with distinctions. In the meantime, she involved herself in the revolutionary activities and came across the organization of Surya Sen. An uncommonly brave woman Pritilota was assigned to lead the attack on 'Pahartoli European Club' because of her efficiency. After a successful operation there, she helped her companions to escape the place safely, but committed suicide before being captured. Pritilota has been an icon in the history of all revolutionary movements in Bengal.

Pritilota Waddedar

Like the revolutionaries of Chittagong, the Jugantor Samity in Kolkata was also very active. The efforts to kill Charles Tegart in the Dalhousi Square in Kolkata failed in 1930. In the same year Inspector-General of Prison Simpson was killed in the Writer's Building in Kolkata. Before that tyrant police officer Loman was killed by Binoy Basu. Binoy and Badal, two accomplices in this operation committed suicide and Dinesh was hanged. The effort to kill the Governor of Bengal, Jackson, was failed. An accomplice in this operation Bina Das was given a lifelong imprisonment. Three consecutive English Magistrates were killed in Medinipur by the revolutionaries. Though the revolutionary activities subsided by 1930, the revolutionaries in Chittagong continued their operations one after another. The revolutionaries succeeded to make people aware of their existence by an operation on the Cricket Ground in Chittagong on January 7, 1934. Two revolutionaries were killed on that day and two more were killed after being captured.

Reasons Behind the Failure of the Armed Movement

One of the reasons behind the failure of the armed revolution was its disintegration with the common people. This movement was led by the hidden organizations. Some educated conscious young people were involved with them. All revolutionary activities were run secretly. Common people had no idea about their activities. To the common people, armed attack, bombing, killing – all these meant terrorism and violence. For this they stayed far from them.

The majority of the population of Bengal remained at a distance from this movement. Since there were some Hindu rituals like taking oath by touching the Geeta, reciting verses in front of the goddess Kali were mandatory for revolutionaries, the Muslims felt obstacles to take part in the revolution.

The revolutionary groups had to work in small units for the sake of security and confidentiality. No groups could know the activities of others.So, there grew a distance

among them. Due to the lack of coordination, there occurred leadership crisis. Besides the secret units worked individually. There was hardly and relationship existed between the units. As there was no single leadership, the armed revolution , occurred isolatedly across the country. This separation among the revolutionaries caused the failure of the revolution.

Moreover, the firmness of the government in tackling the movement and the disintegration of the revolutionaries with the common people made them helpless and cornered. Not only that, as division and enmity among the group leaders made the armed revolution weak, it also gave birth to extreme disliking for each other. In this context a number of revolutionaries joined Communist Party when it was formed in India.

Though the revolutionary movement could not be successful, the self-sacrifice of the revolutionaries, their patriotism, courage captivated Bangalees or even the Indians more for freedom. Though the movement was not a complete success, the ideals of the revolutionaries lit the ways of the farther movements.

Individual Work 1. Make a list of the leaders related to armed revolutionary movement.

2. Write a report on the life and activities of Pritilota?

Swaraj and Bengal Pact

Many Congress leaders were released from the jail after Gandhi had withdrawn his non-cooperation program. This time he faced differences in opinion with the released leaders Chittaranjan Das (C.R. Das) and Motilal Nehru regarding the future activities of Congress. C.R. Das and his followers decided to join the councils formed by election. They took that decision because after the failure of the Non-cooperation movement there was no situation to go for law violating movement. Furthermore, they had an objective to foil the Reform Act of 1911 after joining the legislative council. But their efforts went in vain in the Goa Conference of Congress. In this context Swaraj Party was formed in 1922 by C.R. Das with the support of a section of the Congress leadership. C.R. Das became the President of the party while Motilal Nehru became one of the Secretaries.

Those who supported Swaraj Party to achieve self-governance were called pro-changers and those opposed the Swaraj Party were known as no-changers. These two groups had no other difference in their objectives other than determining the means to achieve independence.

The opponents of Swaraj Party were rigid in continuing the non-cooperation movement towards forming a law violating movement. On the other hand, many revolutionaries like Subhash Chandra Basu, Hossein Shahid Suharawardi and other young leaders joined the Swaraj Party.

The Programs of Swaraj Party

1. To oppose government activities in the legislative council sessions and make the Reformation Act of 1919 null and void;
2. To refuge government budget and make the cabinet fall;
3. To strengthen nationalist spirit and activities through the introduction of various proposals and bills; and
4. To make the foreign rule impossible.

The Activities of Swaraj Party

An election was held in 1923 for the second time according to the India Rule Act or the Montegne Chamesford Act of 1923. Swaraj Party participated in the election and achieved success beyond their expectations. Particularly in Bengal and in Madhyaprodesh this party bagged the majority of seats in the central legislative council. The foundation of Swaraj Party became strong for the support of the Muslims and it became possible to make obstacles against various steps taken by the government. The credit of success in Bengal went to the party chief C.R. Das. His non-communal spirit, liberal policy succeeded to achieve the confidence of the Muslim community. Their support strengthened him and his party.

Bengal Pact (December, 1923)

Swaraj Party leader Chittaranjan Das successfully realized the Hindu-Muslim crisis deeply. This is why the foresighted leader made a treaty which is known historically as the Bengal Pact or Bengal Treaty. So far the Bengal Pact was the most significant incident in the history of Bengal. Undoubtedly his efforts paved the ways for the unity of Hindus and Muslims in India.

The most famous leaders who played a significant role to formulate the famous pact popularly known as C.R. Das formula were Abdul Karim, Mujibur Rahman, Akram Khan, and Moniruzzaman Islamabadi. Sir Abdur Rahim, A.K.Fazlul Haq, Rossen Shahid Suharawardi also helped formulate the treaty and signed in it. Bengal Congress leader Subhash Chandra Bose also signed in the pact. The Bengal Pact was approved by their combined efforts.

The treaty signed on December 16, 1923 focused on providing various advantages for the Muslim community. They were.,

1. All religious groups would enjoy their rights once autonomy would have enacted. In a separate electoral process Bengal Legislative Council will elect their representatives according to the ratio of population.

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2. 60% representations will come from the majority group and 40% representations will come from the minority groups in all local autonomous institutions in each district.
3. 55% of appointments in government offices would be preserved for the Mu lims.
4. If any law related to any religion would be enacted, three-fourths majority of the representatives of that religion should support that to pass the bill.
5. No slogan or rallies with music could pass any mosque and there would be no intervention in slaughtering of cows.

Individual Work: Arrange the non-communal spirits reflected in the Bengal Pact choronologically.

The End of the Bengal Pact

The Bengal Pact or the Bengal Treaty was a document in favour of religious harmony between the Hindus and the Muslims. Swaraj Party was successful to bag the majority in the election for the confidence of the Muslims upon them due to the content of this document. Not only that when Hossein Shahid Suharawardi was elected the Deputy Mayor of Kolkata, the Muslims got employment in the Corporation. Thus, the Bengal Pact or the Bengal Treaty which was initiated by C. R. Das to solve the problem of Hindu-Muslim crisis was equally pragmatic and praiseworthy. But unfortunately, some conservative newspapers, religious community, Gandhi supporters in Congress and other opponent parties opposed the Bengal Pact strongly. On the other hand, movements like 'Sudhdhi' and 'Sangothon' backed by the Hindu Mahasava and 'Tableague' and 'Tamjid' movements of the Muslims were responsible for the destruction of communal harmony. Additionally all means of the Hindu-Muslim unity came to an end for ever with the untimely death of Chittaranjan Das on June 16, 1925. The Congress leaders and others kept silent about the Bengal Pact afterwards. All means to implement this treaty shut down after the communal riots in Kolkata and then in Dhaka the next year (i.e.1926).

Individual Work: Whose death did shut the doors of Hindu-Muslim unity? Make a list of his contributions for this unity.

The Background of Lahore Resolution

The prospect of Hindu-Muslim unity extinguished following the failure of the Bengal Pact. The efforts suggested by Nehru to make negotiations between the Hindus and the Muslims also failed in 1928 on the issue of election for the minorities. Failing in his efforts to establish a Hindu-Muslim harmony Jinnah presented his famous 14 Points in

1929, where Muslim interests had special priority. All these intensified communalism and distance between the two communities. Under these circumstances all political parties refused the Symon Commission report in 1930. Three consecutive round-table conferences in London between 1930 to 1932 ended without any decision as no consensus was reached in those meetings regarding the reservation of seats for the minority communities. This time leaders of different communities created pressure on the British Prime Minister to solve this crisis. In this context, the British Prime Minister Ramsey Macdonald declared the 'Communal A ward' to solve the crisis. In that charter there was a provision to hold separate elections keeping a number of seats reserved. The 'Communal A ward' created a sharp reaction among different communities and parties. Though the Muslims too were critical about the award, they decided to go with the idea. Afterwards the British parliament accepted the India Act of 1935 which included federal system of government and provincial autonomy. Though the Act was an important document in the administrative history of India, the federal government system could not be enacted according to it. Jinnah made a harsh criticism of the proposed federal system. Congress President Rajendraprasad also criticizing it bitterly commented that there was no sign of natural development towards the autonomy of the provinces. Both the parties demanded extended legislative and political reforms. On the other hand, Hindu Mohasova opposed the Act. Despite the adverse reactions of the political parties the proposed provincial autonomy became effective under this act in 1937. In the provincial elections Congress bagged the majority of seats in most of the provinces. In this circumstance, Congress formed provincial governments in the Muslim majority provinces without any dialogue with Muslim League. Later Congress President Jawharlal Nehru in his post electoral comments told that in India the existence of two powers were obvious-one was Congress and the other was the government. Such remark caused a harsh and adverse reaction among the Muslim leaders. Mr. Jinnah, who had a long effort to ensure the communal harmony between Hindus and Muslims, adopted a new way in politics due to the statement of the Congress President. In 1938 in a meeting of the provincial Muslim League in Sindh, he termed the Muslims and the Hindus two different nations. Thus, before the Lahore resolution was presented, the view that the Muslims and the Hindus were two different nations paved the idea of creating two separate states for them. The practical example of this view was the Lahore Resolution.

Lahore Resolution

Allahma Iqbal, who was a poet, mentioned the prospect of a different state for the Muslims much earlier than the presentation of the Lahore Resolution. Chowdhury Rahmat Ali, a student of the Cambridge University, drew the picture of an independent state called Pakistan to be created comprising the Muslim majority states in the north-western India. Mohammad Ali Jinnah did not speak of a separate state for the Muslims till 1937-38. But the bitter experiences in the election of 1937 and also for the

winner Congress President he realized that the interest and hopes of the Muslim community would never reach its goal under the Hindu leadership. Considering over all political situation, the bitter experiences of the past and the interest of the Muslims, Jinnah stated his much discussed and criticized Two Nations Theory in 1939. The Lahore Resolution in 1940 only gave direction to achieve the practical form of his theory.

Since this proposal was accepted in the Lahore Council of Muslim League in 1940, it was known as the Lahore Resolution in history, which is an extremely significant issue in the political history of the sub-continent Muslims. Mohammad Ali Jinnah chaired this session. It was A. K. Fazhul Haque who presented his proposal in the session on March 23. Lahore resolution stated that no constitutional plan could function unless that was based upon the basic principles of the Lahore Resolution.

Sher-e-Bangla A. K. Fazhul Haque

The Principal Clauses of the Lahore Resolution

a. Independent states to be formed with the Muslim majority regions in the North-Western and Eastern India.
b. These independent states will be autonomous and sovereign.
c. Sufficient measures must be taken in the constitution to ensure the rights and interests of the minority groups after discussing with them.
d. Powers of defense, foreign affairs, communication would be bestowed upon the concerned subsidiary states.

In the above mentioned clauses, there is no mention of Pakistan. But, in that times, newspaper published Lahore Resolution as "the Pakistan resolution" therefore, it became popular as the Pakistan reslution.

In the Lahore Resolution it was suggested to form states with the Muslim majority regions. For this the Bengalee Muslims dreamt of an 'independent Bengal state'. But on April 9, 1946 in Delhi Mr. Jinnah presented a different proposal in a convention of the Muslim League Legislative Council Members. There he made some amendments to the 'Lahore Resolution'. In this proposal, suggestion came for forming a single state with the Muslim majority provinces. Therefore it can be said that Pakistan was born not on the basis of the Lahore Resolution of 1940, rather it was born on the basis of the Delhi proposal in 1946.

The Importance of the Lahore Resolution

There was a sharp reaction among the Congress leaders on Lahore Resolution. Pandit Jawharlal Nehru condemned the proposal bitterly. But historically it is true that the

Muslims began to dream for an independent homeland after the Lahore Resolution. A new stream in Indian politico-constitutional movement began to flow because of this proposal. Mohammad Ali Jinnah began to identify the Muslims as a different nation. For that the establishment of a new state for the Muslims became a matter of time only. From this time the politics of Jinnah and Muslim League ran towards the establishment of an independent state, which had its ultimate result in the division of the country in August in 1947. As a practical consequence of theTwo Nations Theory two countries called Pakistan and India were born respectively on August 14 and on August 15.

Pre-Partition Politics of East Bengal (1937-1947)

The death of Chittaranjan Das in 1925 and the Kolkata riot in 1926 created an adverse situation for the Hindu-Muslim relation. In this circumstance Muslim leaders like Moulana Akram Khan and Tamij Uddin Khan left Congress.

A decision was taken to form a party named Nikhil Bongo Proja Samity in 1929 after the provincial legislative election. The principal objective of this party was to improve the condition of the poor peasants of Bengal. As a result, there grew a new stream in peasants movement and politics. In 1935 A.K.Fazlul Hoque was elected the President ofNikhil Bongo Proja Samity in the council in Mymensingh.

The party had a new name 'Krishok Proja Party' in the next year. Krishok Proja Party was absolutely an individual and provincial political party. There was a very close competition between Krishok Proja Party and Muslim league in the general election in March 1937. But both of the parties failed to bag required number of seats to form government. As a result, Muslim League accepted the proposal of forming the government with A. K. Fazlul Hoque as the Chief Minister. Fazlul Hoque was elected the Chief Minister and took the charge of Education Ministry. This coalition government was weak. Thus Krishok Proja Party also became weak.

Fazlul Hoque resigned from Muslim League in 1941 following disagreements with Jinnah. Since Fazlul Hoque had the support of the majority, he formed his second cabinet in December in the same year. This new cabinet was an assembly of various political parties. Fazlul Hoque initiated a new political trend in Bengal by forming such a cabinet. This new trend aimed to solve the crisis trough establishing a communal harmony between the Hindus and the Muslims in Bengal. Fazlul Hoque's new cabinet was in power from 1941 to 1943. He had to resign because of his failure to solve the crisis created by a great famine in 1943.

Khawja Nazimuddin formed his cabinet on April 13, 1943 in the context of the state wide famine. It is thought that more than three million of people died in this devastating famine. Nazimuddin cabinet fell down in 1945.

The Muslim League of Bengal was divided into two factions in 1946 on the issues like the provincial election and the leadership of the party. At last Suharawardy became the leader of the Muslim League of Bengal. Muslim League bagged 114 seats in the election which in other means reflected the desire of the Muslims of Bengal very clearly.

In the political history of Bengal this election and its result was very much significant. Suhrawardi formed the government on April 24, 1946. In the true sense the tenure of Suhrawardi cabinet marked the transition in the history of Bengal and India. The end of the British rule, riot in Kolkata in the context of dividing India, the attempts to form a united Bengal, and the Partition of India were the significant events of this time.

Attempts to Form a United Bengal

The Hindu-Muslim relation turned to a severe riot in 1947. The British government completely failed to manage the crisis in such an extreme situation and expressed desire to transfer power to the Indians. In this situation the Chief Minister of Bengal Hossain Shahid Suhrawardi presented the proposal to form a Joint Bengal state. Sharat Chandra Bose took a strong stance in favour of the proposal. The proposal was known as the Bose-Suharawrady pact in the history of this subcontinent.

In a press conference in Delhi on April 27, in 1947 Hossain Shahid Suhrawardi announced the issue of forming an independent and sovereign undivided Bengal state in his speech and also expressed strong arguments in favour of this proposal. Muslim League leader Abul Hashim formulated a framework for this greater Bengal state too. Later in a speech Sharat Chandra Bose called upon to make Bengal a Socialist Republic.

Hossain Shahid Suhrawardi

Bose-Suhrawrady Pact

A meeting was held in the house of Congress leader Sharat Bose on May 20, 1947 in favour of a united Bengal. A pact was signed to form an independent sovereign united Bengal in that meeting. For the greater Bengal state the pact was signed by Abul Hasim on behalf of Muslim League and Sharat Chandra Bose on behalf of Congress. Muslim league leaders like Hossain Shahid Suhrawardy, Abul Hashim, Fazlur Rahman, Mohammad Ali, A.M. Malik were present in that meeting. On the other hand, Sharat Chandra Basu, Kiron Shankar Roy and Satya Ranjan Bakhshi were present among the Hindu leaders. Here is the summary of the pact.

1. Bengal would be an independent and sovereign state. The state itself will decide the type of its relation with the other parts of India.
2. The seats of the legislative council will be decided on the ratio of the number of Hindu and Muslim population and the council will be elected by the votes of the adult people.
3. Once the proposal for independent Bengal had been accepted, the present cabinet would be dissolved. An interim cabinet would be formed. The posts in that cabinet will be equally distributed between the Hindu and the Muslim communities except the position of the Prime Minister.
4. Hindus and Muslims would be equal in number in all services including the Military and Police departments. Such jobs would be restricted only for the Bengalees.
5. There would a representatives' council consisting of 30 members to formulate the constitution. Among them 16 members would be Muslim and 14 would be Hindus.

The Failure of the Proposal of a United Bengal

There was an adverse reaction among the Congress and the Muslim League leaders. Initially the fundamentalist conservative Muslim league leaders were in favour of the treaty. At the primary level even Mahatma Gandhi and Mohammad Ali Jinnah also kept silence in support of this proposal. But the issue became complex for the opposition of the top ranking Congress and Muslim League leaders. As a result, both Mahatma Gandhi and Mohammad Ali Jinnah changed their attitudes. Though the Muslim League leaders were initially its supporters, later they, in particular Khawja Nazimuddin and Akram Khan started demanding to make united Bengal a part of Pakistan. Akram Khan after attending a meeting with Mohammad Ali Jinnah on May 16 in Delhi said that the Muslim League did not support the idea of the united independent Bengal. Thus, the Basu-Suhrawrady Pact lost the support of the Muslim League.

The idea of formeng a united independent Bengal or the Basu-Suhrawrady Pact faced equal strong opposition from the Congress hierarchy from the very beginning. Many Congress leaders including Jawharlal Nehru and Sardar Ballovbhai Patel opposed the plan. They were not prepared to lose Kolkata in independent India. They also didn't want to lose Assam which was rich in petrol and other mineral resources. Furthermore, Congress was concerned with the security of the Hindu community in the Muslim majority state of the united Bengal. Shyamaprasad of the Hindu Mohasava was in extreme opposition against the united Bengal. As a result, the idea of united Bengal lost the support of the Congress. Again, some newspapers and magazines made continuous propaganda against the united Bengal.West Bengal based Bangalee and non-Bangalee business community, traders, capitalists took a strong stand against this proposal.

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Even, the Hindu intellectuals in Dhaka were also active against it. In this circumstance the central leadership of Congress refused the independent Bengal plan. On the other side, Lord Mountbatten presented his plan to divide Bengal and the Punjab on June 03 in his declaration of dividing India. As most of the members in the Bengal legislative council voted in favour of the division of Bengal on June 20, the division became inevitable. The Indian Independence Act, 1947 stated the division of Bengal and the Punjab. Accordingly India was divided on August 14, 1947 when an artificial state Pakistan was born. The next day, on 15th August India got freedom. East Bengal became a part of Pakistan which later on came to be known as East Pakistan. West Bengal was attached to India. In this way the dream for forming a united independent Bengal came to an end.

Individual Work: Find out the reasons behind the opposition against the united Bengal by its opponents.

The End of the British Rule

The Birth of India and Pakistan

When all concerned refused to accept the Cripps Mission proposal in1942, a serious dissatisfaction developed in whole India. There came deep frustration even in politics. Outside India the world was facing the destructions of the Second World War. The Indians felt a panic on the prospect of an attack upon India by Japan, a close allies of Germany. Gandhiji marked the presence of British government in India as the reason behind the supposed cause of the Japanese attack. Therefore, in the Allahabad conference of the Congress he proposed the British government to leave India in the view that it might change Japan's objective to attack India. Congress started 'Quit India Movement'. People became involved in this movement. The movement spread throughout India and assumed the nature of a strong anti-British attitude. Mahatma Gandhi declared in the historical session of All India Congress Conference in Bombay (presently Mumbai), 'I want freedom. Even I want it within this night, if possible before the dawn" on August 08 in 1942. He also said, "We will achieve independence by struggles. And this will be our last struggle".

But the English government was not prepared then to hand over power to the Indians. Rather the government resolved to stop the movement in an iron hand. Many top ranking Congress leaders like Gandhi, Moulana Abul Kalam Azad, Jawharlal Nehru were arrested overnight. The government declared Congress an illegal organization and almost all leaders were arrested within a week.

The non-violent movement turned violent. Hartals and general strikes were observed in mills-factories and in schools and colleges to press the demand of the release of the

imprisoned leaders. Agitated people became involved themselves in the terrorist activities like picking up railway lines, throwing stones upon the running trains, setting fire on the government establishment and railway stations, etc. A movement without leadership developed and spread in whole India beyond any control of the authority. Somewhere people formed interim governments or even the national governments in their own discretion. A perilous situation took place while Tamluk police station was captured. An old Indian woman named Matongini Hazra got martyrdom because she strongly upheld the flag of India despite being shot by the police. Immediately after this movement people became aimless for the fake famine in 1943. Besides, an extreme inflation, corruptions, price hike all together caused the destruction of the economic conditions. As a result the anti-British sentiment spread among the frustrated population

Individual Work: Asses the reasons behind Gandhiji's 'Quit India Movement'.

When there was an extreme frustration in the domestic political circle in India and all life-risk struggles had failed, an organization named Azad Hind Fouz or Indian National Army (INA) was formed outside the country. Netaji Subhash Chandra Bose led this Army. Another Bengalee revolutionary Rasbihari Basu helped form this army. An erstwhile President of Congress and the founder of the Forward Block Party Shubhash Chandra Bose opposed the compromising attitude of the Congress politics. He differed with Mahatma Gandhi from the beginning in determining the means to achieve independence. Subhash Bose opposed Gandi's nonviolent movement since his adolescent days. Though Gandhi himself had nominated Subhash Chandra Bose to become the President of Congress in 1937, it is Gandhi himself who did not nominate Subhash Bose for the Presidential candidate for the second term. Subhash Bose competed for the post denying the sanction by Gandhi and was re-elected as the President of Congress. The winner in such a challenge against Gandhi later failed to win Gandhi's support in Congress politics. Being frustrated, Subhash Bose formed the Forward Block Party. His politics advanced towards an uncompromising destination. The British government arrested him repeatedly from a sense of fear. At last he left the country in the innocence of all in 1941 after being free from jail. It was the time of the Second World War. He first went to Germany, the enemy land of the British government. There he liaised with the German government and tried to form an army. He was the first Indian politician who tried to achieve independence with the help of a foreign power. Since the situation was not in his favour he came to Japan by an adventurous submarine journey crossing the Atlantic and the Indian oceans. There he formed the Azad Hind Fouz with the war prisoner Indian soldiers together with another exiled brave leader Rasbihari Basu. He took the leadership of this force in 1943 and in the same year formed the exiled Azad Hind Government or the exiled Independent

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Indian Government. This force fought bravely against the English power in different frontiers in India till 1945. Azad Hind Fouz and Subhash Chandra Bose were nightmares to the British government during that period. The armed movement of Subhash Chandra Bose shook the foundation of the British government. Azad Hind Fouz entered India in 1944 from Burma (presently Myanmar) led by this great commander. Azad Hind Fouz captured Kohima-Imphol regions by fighting bravely in those frontiers. Unfortunately when the Japaneese had to retreat following their failure to face the extreme attacks from the English force, Azad Hind Fouz also had to retreat from this place. The departure of the Japanese forces from Rangoon (presently Yangoon) in 1945 and the victory of the Allied Force caused the stopping of the advancement of Azad Hind Fouz.

Thus, a brave and patriot Bengalee's effort ended to rescue the lost freedom of the motherland. Indian history of struggles for independence would have been written differently if Netaji Subhash Chandra Bose had been successful. It could have been another proud history of the patriotism and bravery of the Bengalees.

Subhash Bose's Azad Hind Government was non-communal. This government had many potential officers and soldiers who were Muslims. He had a very faithful commander named Shahnewaz. This progressive Bengalee commander with non-communal spirit disappeared after the end of the Second World War. Though there are a number of rumours regarding his disappearance, the undiscovered truth behind his disappearance is still subject of research. Though his adventure failed, it excited the feelings of confidence and courage among the common people in India. As he was successful to bring a division among the native soldiers in British-Indian army, similarly he was successful in inspiring them to revolt against the foreign rule.

Group work: Make a chronological list of the countries Netaji had to go for the independence of India.

A marine mutiny grew in Bombay in 1946 after the failure of the Azad Hind Fouz. These evidences prove that it was going beyond the British government to sustain its control upon the Indians. To overcome such adversities the British government took many initiatives. Attempts were also taken to solve crisis during the Second World War. Governor-General Lord Wavelle presented a plan in the presence of Indian leaders in 1945 in Simla which is known as 'Wavelle Plan'. The Wavelle Plan failed because of the sharp contrast in opinion between the leaders of Congress and Muslim League regarding the number of representatives from each community in the interim Government.

The Labour Party won in the British general elections after the end of the Second World War. The change in British politics left an influence upon the Indian politics as well. The Labour Party was sympathetic towards giving independence to India and to the desire

of the Indians for self-control. Thinking this object the new Prime Minister of England Atlee declared a general election in India in 1946. The Provincial Muslim League of Bengal became divided into two factions ahead the election. Khawja Nazimuddin was the leader of the business community and the conservative section. On the other hand, Abul Hashim and Hossain Shahid Suharawrdy were the leaders of progressive young group of Bengal. Ultimately Suharawardy became the leader of the Bengal Muslim League. Muslim young community supported Muslim League in this election. Muslim League bagged an unpredicted success in the election by giving priority to the demand for the establishment of Pakistan. This election was very much significant in the history of this country. Hence through the opinion of Bengalee Muslims in favour of Pakistan was clearly expressed and Muslim League also successfully proved itself as the only party to represent the Muslims of Bengal. It is noteworthy that Muslim League could not bag majority votes in the present Pakistan part. It means that the proposal for Pakistan was approved by the vote of Bengali Muslims. Hossain Shahid Suharawadi and Bangabondhu Sheikh Mujibur Rahman contributed most to this victory.

The prospect of a different situation in the politics in this sub-continent became prominent in the post-election period. The wise government of Atlee realized that it would not be possible for Britain to rule India for long with honour. Therefore, a delegation led by Pathic Lawrence, the Secretary for India, came to India in 1946. This delegation is called the Cabinet Mission. This time the Delhi convention of Muslim League asked the Cabinet Mission to solve the situation by accepting the demand for Pakistan. Discussing with the Muslim League and Congress leaders the Cabinet Mission presented some definite proposals in May on the future Constitution of India.

The proposed plan of the Cabinet mission suggested establishing a federal state with three tires. For example-

a. To form an interim central government.

b. To form an autonomous Indian union with the British Indian native states.

c. To divide the provinces in three categories, such as, Hindu majority group, Muslim majority group and Bengal and Assam group and to form a legislature for each of the groups. But conditions were imposed if this proposal would be accepted it must be accepted as a whole. Part of it could not be accepted.

Though the demand for Pakistan was ignored in the Cabinet Mission plan, Muslim League accepted the proposal. Muslim League realized that the prospect of the establishment of Pakistan existed in the plan. Congress also saw the reflection of creating an undivided India through forming a common central government in this plan. Congress was ready to accept the plan in its own perception of it. But Muslim League refused the plan when Congress had refused it at last. As a result the proposals of the Cabinet Mission to solve the political crisis became null and void.

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Governor-General Wavell asked the Muslim League and the Congress to join the interim government. Muslim League cancelled its previous decision to join the interim government on account of a comment made by the newly elected Congress President Jawharlal Nehru. But Nehru took the initiative to form a government according to the call of Wavell. In its protest Muslim League declared August 16 as 'the Direct Action Day'. Thousands of innocent people died on this day in the riot. The British government announced its decision to transfer power to the Indians following the riot and the serious deterioration of the relation between the Hindus and the Muslims.

British Prime Minister Atlee announced in the month of February in 1947 that power would be transferred to the Indians before June, 1948. To discharge the responsibility of transferring power Lord Mountbatten was sent to India as the Governor General in the place of Lord Wavell.

Lord Mountbatten decided to divide India on the basis of his dialogues with the Congress and the Muslim League leaders. In order to protect the country from communal riots the leaders at last agreed to divide India. Mountbatten announced the plan of dividing India on June 03 clearly. He also announced that power would be transferred to the Indians sharply before 1948. Muslim League expressed their satisfaction for accepting the demand of Pakistan.

An announcement of the House of Commons in London suggested on July 15, 1947 that two dominions would be established in the names of India and Pakistan. To ascertain the border areas of the two countries a committee was formed under the leadership of Sir Radcliff. Radcliff submitted his report of finalizing the border areas to the Viceroy on August 09 after completing his task. But for some mysterious reasons the report did not see the light of the day. 'Indian Independence Act' was formulated on July 18, 1947 which determined the end of the British rule in India. Two new countries named Pakistan and India were born respectively on August 14 and 15, 1947.

Group Work: Why were two countries born on the basis of 'Indian Independence Act'?. Show the reasons .

Exercise Questions

Multiple choice questions

1. Who separated Bengal in 1905?

a. Lord Cornwalis
b. Lord Curzon
c. Lord Chamesford
d. Lord Reeding

2. Masterda Surjya Sen's revolutionary activities included –

i. forming a revolutionary army in Chittagong;

ii. declaration of Independent Chittagong government;

iii. forming a Chittagong Republican Army.

Which one of the followings is correct?

a. i and ii
b. ii and iii
c. i and iii
d. i, ii and iii

Read the text and answer question nos. 3 and 4.

The labourers of the Nishapur tea garden were demonstrating on the street to protest against their low wage. When their violence like destructions and blockades went on, the labour leader Kiran asked them to give up violence for a regular movement.

3. Who influenced the labour leader Kiran?

a. Khudiram
b. Masterda Surya Sen
c. Mahatma Gandhi
c. Pulin Bihari Das

4. That leader's activities included –

i. strengthening Hindu-Muslim harmony;

ii. protesting the repressive acts;

iii. demanding the release of the determined prisoners.

Which of the followings is correct?

a i and ii
b. ii and iii
c. i and iii
d. i, ii and iii

Creative Questions

1. Salehpur Union is near the river. Crops and roads were damaged widely in the last year's flood. Since it covered a large area, problems arose in the development works including distributing relief goods during the time of the flood. In order to solve this crisis the union was divided into two units.
   a. Where was Emperor Bahadur Shah II exiled?

b. What do you mean by the Doctrine of Lapse ?

c. What reason behind the Partition of Bengal has been reflected in the text?

d. Do you think that was the only reason behind the Partition of Bengal? Give reasons in favour of your opinion.

2. Keya and Kona are two sisters. They went to Eid shopping. Though Keya listed some foreign goods in her preference, Kona consented to give up foreign goods for buying own products. At last Kona succeeded to convince her sister Keya, and both returned home with local products.

a. Who abolished the rank of the Emperor of Delhi?

b. Why did the Enfield Rifle made soldiers revolt?

c. What aspest of the movements against the British encouraged Kona to buy local products. Explain.

d. Do you think that Keya's attitudes are adverse to our economic progress? Give reasons.

Chapter Eleven

The Language Movement and Afterwards Political Episode

Language Movement was the movement for the Bangalee's cultural rights to self determenation. Subsequently this movement shaped itself as the economic and political movement. This agitation was the first step to evolve Bengalee nationalistic feeling. The then ruling class from West Pakistan vested themselves to exploit East Pakistan in suppressive manner from the very first day of independence in August 194 7. They had tried to impose Urdu as the state language; which was spoken only by a minor 3.27% people ignoring the vast majority of 56% of its total population speaking Bangla. The rulers (West Pakistan) in 1948 declared Urdu as the state language of Pakistan ignoring the opinions of the majority group. At first, the scholars of Bengal protested the decision. They strongly protested this discriminatory decision. In this way, the Language Movement started to get its momentum. The agitation reached its peak in 1952. Movement developed throughout the country. For the first time in world history Salam, Barkat, Rafique, Jabbar and many others sacrificed their lives for the love of mother tongue. Language movement had sowed the seed of independence within the dream of a Bangalee nation. This motivated the long thriving struggle and revolution to give birth of a new country. our beloved Bangladesh.

At the end of this chapter we will be able to –

- explain the importance of Language Movement;
- describe the background of declaring 21st February as the International Mother Language Day and its honor;
- describe the necessity of forming new political organizations;
- evaluate the formation United Front Coalition and subsequent proceedings;
- honor the language martyrs through honoring the Language Movement;
- be interested in sharing political feeling with others and encourage others as well.

The Background of the Language Movement

Partition of the Indian sub-continent in 1947 resulted the formation of Pakistan. The then East Bengal became a dominion of the newly formed state Pakistan. The two parts of Pakistan had no similarity in respect of history, tradition, culture, and language. Despite West Pakistan and East Pakistan (East Bengal) having situated 1000 miles apart, they become one on the basis of only religion. As a result, the ruling class of this newly formed country 'Pakistan' stroke the first bolt on its language as a measure of their intention to exploit eastern dominion. The question of 'what would be the state language of Pakistan?' arose before the creation of Pakistan in 1947. At that time, the

influential leaders from Muslim League and scholars opined favoring Urdu to be the state language of Pakistan. Instantly, the scholars and writers including veteran language specialist of the sub-continent, Dr. Muhammad Shahidullah protested the idea. Just after creation of Pakistan, Tamaddun Majlish was formed by Abul Kashem, a Professor of Physics Department University of Dhaka. This was the first organization for language movement. The first published pamphlet by this organization was 'The State Language of Pakistan is Bangla or Urdu' was published on 15 September 1947. The publication stated logics in it favoring Bangla to be the state language. With the initiative of the Tamuddun Majlish, National Language Action Committee which was convened by Professor Nurul Haque Bhuiyan of University of Dhaka was formed in October 1947 to frame it as a political movement. Along with this organization many other organizations, such as, Democratic Youth League, East Bengal Scholar Society, Journalists' Forum demanded in various meetings, gatherings and summits to make Bangla as the state language. Ignoring all these urges, Urdu had been suggested to the Constituent Assembly as the State Language in the Education Summit held in Karachi in December 1948.

From the very beginning of 1948, the educated society of Bengal there was voiced with the demand of Bangla Language. In a meeting of National Language Action Committee, a proposal was made to make Bangla as the medium of education for the primary to secondary level. On 23 February 1948 when the proceedings of the first Constituent Assembly of Pakistan began simultaneously in Urdu and English, a member of the Assembly and East Bengal Congress Party from Comilla, Dhirendra-nath Datta, opposed it and proposed the legislation to include Bangla as an important language of assembly. But, all the members from Muslim League defied the proposal. The students of East Bengal made a huge protest against it. Strike had been observed in all the educational institutions in Dhaka on 26 and 29 February. On 2nd March National Language Action Committee was formed for the second time by the student wing in presence of the scholars of East Bengal.

The new committee for the National Language Action called for strike on 11 March. Their demand was to declare Bangla as one of the State Language of Pakistan and official language for East Pakistan Government. During the procession for the demand of Bang la as the state language, many people were injured by the police battening. Many of them were arrested including Bangabandhu Sheikh Mujibur Rahman, Sham-sul Haque, Oli Ahad, Kazi Golam Mahbub. As a result of this, strike was again observed on 13-15 of March. At this time, not only Dhaka, but also the whole country observed the strike. On the height of the severe puotest, the then Chief Minister Khaja Nazimuddin signed a contract with the student leaders.

This contract included various issues like releasing the arrestees, forming an investigation committee, accepting Bangla as the medium of education, and a proposal to raise in the legislative assembly demanding Bangla as the state language.

The Governor-General of Pakistan Mohammad Ali Jinnah had arrived Dhaka on 19th March, 1948. He made speech on the Race Course (presently Suhrawardy Uddan) Ground on 21 March and at Curzon Hall at the Convocation of University of Dhaka on 24 March. In both the occasions, he declared Urdu as the National Language of Pakistan defying the demand for Bangla. During his speech at convocation he declared, "Urdu, and only Urdu shall be the national language of Pakistan". The students present there erupted in denial saying 'No'. The language movement spread all over East Bengal. During the visit of Prime Minister Liakat Ali Khan in 1948, he again declared urdu as the sole state language. Students protested again with rejection.

In 1948 at the All Pakistan Education Summit, it was proposed to write the Bangla language in Arabic letter. Dr. Mohammad Shahidullah protested it. With the conspiracy to write Bangla in Arabic letter 'East Bengal Language Committee' was formed on March, 1949. Strong protest came from the University of Dhaka. On 11th March, 1950 'University of Dhaka National Language Action Committee' was formed with Mr. Abdul Matin as the Convener. In the National Assembly held in 1950 it was suggested by the Principal Committee to make only Urdu as the state language of Pakistan. Countrywide rallies- procession were being held. When in 1951, Liakat Ali Khan was assassinated, Khaja Nazimudin became the Prime Minister of Pakistan. In 1952 at Dhaka, Nazimuddin echoed Jinnah's statement regarding the state language. It added a new dimension in the language movement and gave it a final shape.

The Final Stage of the Language Movement

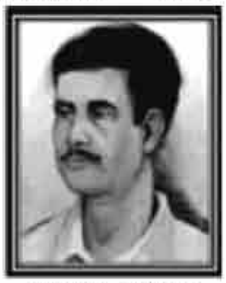
On 27 January at Paltan Ground; the new Prime Minister Khaja Nazimuddin declared that Urdu shall be the state language of Pakistan. Resultantly, Language Movement was fueled freshly. Dhaka University National Language Action Committee called for a meeting and student strike on 30th January. On 31 January, All Party Central Language Action Committee' was formed chaired by the Awami Muslim League President Abdul Hamid Khan Bhshani. Kazi Golam Mahabub was the Convenor of that Committee. In this meeting, the whole country was called for hartal, metting and procession. At this time, suddenly the Chief Minister of East Pakistan imposed Section-144 banning all kind of gathering, protest, etc. With this declaration Dhaka erupted like a volcano in protest. The students could not in no way accept the legislative ban imposed by section 144.

On the 20 February, a meeting of the All-party Rashtrobhasha Shongrm Parishad was held at the central office of Awami Muslaim League. A contradiction rose against the

breaking of section 144. Most of the members initially did not think of violating section 144. But, Abdul Matin, Oli Ahad, Golam Mahbub.isuch leaders were resolute to defy the section 144. At last decision was taken in fovour of breaking the section 144.

On the morning of 21 February at 11.00 a.m. the Amtola of University of Dhaka (at present Dhaka Medical College) students gathering became a sea of mass. Thousands of students from various schools and colleges of Dhaka city gathered there. Some of the leaders urged the students not to defy section 144. But, the student leaders were determined on their decision. In the meeting they decided to break section 144 in rallies of small groups. When students begun their rally enchanting, *'Rashtro Bhasha Bangla Chai'* (Bangla as state language) police started battening and lobbing of tear shell.

In return, students also started to throw pebbles and stones to the police. Agitated students gathered near the Dhaka Medical College and started to advance towards the East Bengal Legislative Assembly. Police opened fire at the students. Abdus Salam, Abul Barkat, Rafique Uddin Ahmed, Abdul Jabbar took martyrdom on the spot. At that time the Legislative Assembly was on going. Hearing about the fire, along with some legislative members Abdur Rashid Tawrkabagish left the assembly and reached the place of incident.


Abdus Salam

Abul Barkat

Abdul Jabbar

Shaifur Rahman

Rafique Uddin Ahmed

The next day on 22 February, a mass protest broke out against the brutality. People brought out mourning rallies for the martyrs. Police and military again battened the mass, opened fire and used bayonet. As a result, many died including Shaifur Rahman. Many were arrested. Other students made a monument (Shahid Meenar) during the night before 23 February at the place where the students were killed. Later, police demolished the monument. In 1963, Shahid Meenar was constructed with the design and planning of artist Hamidur Rahman in place of the temporary Shahid Meenar. During the Liberation War, the Pakistani army again demolished the Shahid Meenar. It was again reconstructed in 1972 as per the same design.

Central Shahid Meenar

Language Movement was still in action. Bengali was included as the national language for Pakistan in the Pakistan National Assembly in face of severe protest and campaign. A bill was passed accepting Bangla as the state language along with Urdu from a proposal made by a member of National Assembly, Adel Uddin Ahmed. Bangla had been honoured by its inclusion as one of the national languages in the constitution of 1956.

Women in the Language Movement

Women in our country were intricately involved in the activities and happenings before and after the Language Movement from 1948 to 1952. They participated in rally and meeting along with men.

During the Language Movement in 1948 students of different schools and colleges, especially the students of Qamrunnesa School and Eden College had glorious contributions. They were very vocal in meetings and seminars in favour of the dignity of Bangla language. Nadira Chowdhury and some other women leders were involved in writing posters and festoons as a part of the movement.

Women outside Dhaka also took courageous and unique roles in this regard. Hamida Rahman was one of such women leaders in Jessore. Rahima Khatun, Saleha Khatun (Saleha Chakraborty) and some others were quite prominent in Bogra. The women in Sylhet had also praiseworthy roles in this regard. Hajera Mahmud, Zobeda Khatun Chowdhury, Sahera Banu, Sayeda Lutfunnesa Khatun, Sayada Najirunnessa Khatun, Rabeya Khatun along with some others took leading roles in this Movement. Another women-leader, Lilly Chakraborty kept the movement ongoing through poster and leaflets. As a result, she was arrested on 13 August 1949. Apart from all these revolutionary activities, many women at places individually contributed to the Language Movement. Among the Nibedita Nag, Sara Toifur Mahmud and Sahera Vanu are praiseworthy.

Anwara Khatun was one of them who abstained from the East Bengal Legislative Council on 21st February 1952 as a protest. She stood strongly in favour of Bangla language. Equally the girls of Dhaka University contributed significantly in the Language Movement of 1952. Shamsunnahar, Rawshan Ara Bacchu, Sufia Ibrahim and some others had the courage to break even Article 144 on 21 February. Besides, the arrest ofMumtaz Begum, another Language Movement leader in Narayanganj sparked a huge conflict between the civilians and the police.

The Significance of the Language Movement

The language movement is an extraordinary event in the history of Bangladesh. This was the first protest and revolt against the discrimination of Pakistan. This incident was the first impulse of the Bangalee for Bangalee nationalism. The Bangalee had a long history of deprivation and exploitation by the West Pakistani government since the creation of ?

Pakistan in 1947. Disrespect of their own mother tongue, Bangla, stirred the sentiment of the whole nation. People understood that their language, culture and economy - in a word, nothing was safe in the hands of the Pakistanis. In this way, the seed of the Bangalee nationalism was sown among the Bangalees.

Importance of Shahid Day and International Mother Language Day

The 21st February has been commemorated each year as Shahid Di bosh for the Bengalee form the following year of the Language Movement in 1952. Every year in the midnight at 12.01 am on 21st February all the people including the President and the Prime Minister of the country lay flowers and bouquets on the Shahid Meenar to pay homage to the martyrs of the language movement. Processions (Provat Pery, singing special song for Ekusheey) has become an indispensable part of the Bengalee culture. After the independence of Bangladesh, 2 [st February has been declared as Public Holiday. On this auspicious day, various cultural events are held to commemorate the importance of Shahid Dibosh with a view to maintaining a continuous consciousness of Bangalee nationality.

The honour of mother language had been secluded by the blood of the Bangalee nation on 21st February, 1952. Shahid Dibosh has been accredited by the international community as an extraordinary incident in the world history. 21st February' was declared as 'International Mother Language Day' on 17 November, 1999 in the General Assembly of the UNESCO in Paris. Since 2000, this day has been observed internationaly as International Mother Language Day.

Indivichual work:

1. Identify the political significance of the Language Movement.
2. Find out the reasons for declaring *Shahid Dibosh* as International Mother Language Day.

Political Activities

There were mainly three political parties or ideologies during the creation of Pakistan in 1947.

1. Muslim League representing political conduct on the basis of religious ideology
2. National Congress of noncommunal and democratic philosophy
3. Communist Party of the revotionary and sociolistic ideology

Muslim League and Its Undemocratic Activities

After the independence of Pakistan in 1947, the All India Muslim League was renamed as Pakistan Muslim League. Muslim League started its journey as the ruling party of a new government. From the very beginning, the party was fully controlled by the Urdu speaking West Pakistani leaders. The Muslim League leaders from West Pakistan adopted the policy of disparity against the Bangalee and started to oppress them in various issues forgetting the efforts, initiatives and self-sacrifice made by Bangalee leaders during the partition for a separate state. The dedicated Bangalee leaders of Muslim League such as AK Fazlul Haque, Hossain Shahid Suhrawardy, Abul Hasim had been ignored. Gradually, Muslim League was alienated from the mass.

During the period after 194 7, the Muslim League in Bengal became entangled in internal conflict. The party became divided into two different ideologies. One was the follower of Suhrawardi-Hashim and the other one was the follower of Khaja Nazimuddin -Akram Khan. Followers of the first ideology were generous, democratic, reformative and the later one were the submissive associates of the conservative West Pakistanis. This internal conflict made the party weak as an organization. Besides, the ruler West-Pakistan always tried to repress and oppress these leaders desiring reformation.

Severe crisis broke out in the country due to the faulty policy of the Muslim League. The government was not interested in the development of East Bengal at all. Gradually, their differentiating attitude towards East Bengal got prominent. The disparity was remarkable in every sector of economy, politics, culture, etc. Public support favoring Muslim League started to deplete rapidly after 1948.

Newly formed Political Parties

A number of leaders became very upset realizing the undemocratic attitude, suppressive measures, huge disparity between West Pakistan and East Bengal and dishonoring the Bangla language by the Muslim League. The oppositions of Muslim League came forward to create new political party. In addition to the existing Congress and Communist Party, various parties like People's Freedom League, Gono Azadi League, Pakistan Democratic Youth League, Nezam-E-Islam, Khilfat-E-Rabbani, Krishok-Shramik Party were formed. But, the major blow for the Muslim League was the faction within itself. The leaders of the reformative group formed Awami Muslim League. Under these circumstances in East Bengal, one or more than one political party was formed against Muslim League.

Awami League from Awami Muslim League

The group in the Muslim League believing in democracy and reformation were oppressed and deprived of by the other group ofleaders from West Pakistan. This reactive part of the ruling party was gradually detached from the mass people because of their incapability to run the state. On the other hand, public support for the deprived group of the Muslim League was increasing. Among the national leaders; Suhrawardi, Abul Hashim, Maulana Abdul Hamid Khan Bhashani started to protest against the traditional policy of the Muslim League and they felt the necessity to organize a new political party. In May 1948, Suhrawardi called a meeting for the creation of an opposition party. In continuation to this, discussion related to the formation of a new party had been going on with the leaders of West Pakistan opposing the Muslim League. After these initiatives and preparations, a workers' conference was held at a house named the Rose Garden in Dhaka on 23-24 June in 1949. 300 top level representatives participated in that conference. Here it was decided unanimously to form a new political party named 'East Pakistan Awami Muslim League'. A forty member committee was also formed having Maulana Bhashani as Chairman, Shamsul Haque as Secretary, Bangabandhu Sheikh Mujibur Rahman as Joint-secretary. The first public meeting of this newly formed political party was held at Armanitola, Dhaka.

From the inception of the Awami Muslim League, they took a 42 point platform with emphasis on provincial autonomy. Among the main agenda were accepting Bangla as state language, one vote of one person, democracy, framing of the constitution, parliamentary government, regional autonomy and reduction of disparity between West and East Pakistan. Awami Muslim League was the first successful opposition party in the history of East Bengal. Formation of this party filled the gap of the opposition party. The party gained public support because of its strong voice against the Muslim League and ill treatment from the Pakistani rulers. This party played a vital role in formation of a united front coalition in 1954 and its unprecedented victory over Muslim League. After this, Muslim League became only a party in name.

From the very beginning Awami Muslim League believed in non-communal and secular philosophy. As a consequence, the party removed the word 'Muslim' from its name and became 'Awami League' in 1955 and opened its door for the people of other religious beliefs. The party became real party for the mass people by raising Six Point Agenda in 1966. After this, the full political control of East Pakistan became concentrated on Awami League.

In the national election of 1970 , The Awami League bagged absolute majority in Nathanial and provincial assembly. It is the Awami League that led the nation to achieve victory in the Liberation War in 1971 and earned independence.

United Front Coalition & Provincial Election (1954)

The United Front Coalition was another important milestone in political history of Bengal. In fact, the election was a 'revolution through ballot' against the exploitation of the ruler and their alliance of Pakistan. It became necessary to form a new political organization due to grouping within the Muslim League, internal conflict, failure in administration, differentiated policy for individual regions since the very beginning of Pakistan. Because of the acute failure of Muslim League in the eastern dominion, various parties were formed such as Awami Muslim League, Peasants-Workers Party, East Pakistan Communist Party, Nizam-E-Islami, Pakistan National Congress, etc. Though, it was decided previously to hold the election for the East Pakistan Constituent Assembly in 1951, the Muslim League Government postponed the date of election time on vague grounds from their anxiety of defeat. At last the date for the election in East Pakistan was fixed on 8th March 1954.

The Background of Formation of United Front Coalition (Juktafront) and its 21-Points Charter

Muslim League was the oldest and largest among the political parties in East Bengal before the election of 1954. Besides, Muslim League was leading the provincial government of East Bengal. As a result, the newly formed parties in East Pakistan planned to form a coalition as a strategy to defeat Muslim League in the election of 1954. Resultantly, the decision to form United Front Coalition was taken at the council of Awami Muslim League in Mymensing on 14th November, 1953. The coalition consisted of four main opposition parties; Awami Muslim League led by Maulana Abdul Hamid Khan Bhashani, Krishak Sromik Party led by AK Fazlul Haque, Nezam-E-Islami of Maulana Atahar Ali and the leftist Democratic Party of Hazi Danesh. The electoral symbol for the United Front Coalition was 'Boat'. The coalition declared 21-point charter of election manifesto by selecting the main demands made on the 42 point election manifesto of Awami Muslim League. Abul Mansur Ahmed was the main person to write the 21-point charter with the view to reflecting the hopes and aspirations of the mass people of East Bengal. The main points are briefly mentioned below:

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1. To Establish Bangla as one of the state languages of Pakistan;
2. To dissolute the Zamidari System without compensation and distribute the surplus land among the landless people;
3. To nationalize the Jute Industry;
4. To establish co-operative agricultural system to develop agriculture;
5. To introduce free and compulsory primary education;
6. Education through mother tongue (language),
7. To construct a monument commemorating the martyrs of 52's Language Movement;
8. To declare 21st February as government holiday considering it as Shahid Dibosh;
9. To provide full autonomy to East Bengal as per 1940-Lahore Resolution;
10. In no way the validity of the Legislative Assembly is to be extended;
11. If any seats in the Legislative Assembly become vacant, it should be filled in within three months through by-election.

Result of the Election

The election of 8 March in 1954 was the first general election held in East Bengal with exercise of unrestrained and universal voting right. 37.19% voters voted in the election. Officially the result of the election was declared on 2nd April. The coalition attained 223 seats out of the total 309 seats. The ruling party Muslim League obtained 9 seats,

The Significance of the Election

The election of 1954 was the united protest by the Bengalee against the lawlessness, discrimination and administrative failure of the Muslim League. The general public of East Bengal gave a message to the Muslim League that they would no longer cherish them. The immense popularity of the leaders of the coalition, especially the young

leaders, the way of opportunity widened for creation of future leaders of East Bengal. Because, many experienced leaders of Muslim League were defeated against the young leaders of the coalition. On the other hand, the Awami Muslim League having maximum seats ensured their strong leadership in East Bengal in future. Through this election, secularism was established in the politics of East Bengal. Huge unreliability on the Muslim League and non-Bangalee leaders took place among the mind of the people of East Bengal. They realized that their freedom is not possible by the West Pakistani and their associates in this country. For this reason, the inhabitants of East Bengal fully supported the autonomy on the basis of their ideology of Bangalee nationality.

The Afterward Episodes of the Election

A fourteen member cabinet was formed by the United Front Coalition under the leadership of A K Fazlul Haque. In addition to Chief Ministry, he undertook the Finance, Revenue and State ministries. Among other members, Abu Hossain Serker got Judicial, Health and Local Government; Syed Azizul Haque got Education and Bangabandhu Sheikh Mujibur Rahman had been assigned for Agriculture, Co-operative & Village Development Department.

Cancellation of the Cabinet of 'United Front Coalition' and Administration of the Central Government in East Bengal

The unprecedented victory of the United Front Coalition was not perceived positively by the Muslim League. They started conspiring against the coalition government. The central government became annoyed at the sentimental speech of A. K. Fazlul Haque about two Bengals during his visit to Kolkata. The declaration of 21st February as Public Holiday and Burdawan House as Bangla Language Research Centre also annoyed the central government. They were searching for the opportunity to topple the coalition cabinet. Meantime, there occurred bloody riot in front of the Central Jail between the jail authority and the local people and a huge clash broke out at Adamjee Jute Mill between the Bengalee and Bihari workes. As a result the central government started condemning the coalition cabinet for their failure to maintain law and order situation. During the time a interview of A.K. Fazlul Haque was distortedly published in the Newyork Times mentioning that he wanted the independence of East Bengal. On this ground, the Muslim League government declared him a traitor to the state. At last, the central Muslim League government initiated the Governor's rule in East Bengal cancelling the cabinet of United Front Coalition on 30 May, 1954 on the basis of Section 92(Ka) under India Administration Act 1935. The administration of the coalition cabinet lasted till 2nd June 1955. The rule of the United Front Coalition cabinet came to an end after 56 days mainly, because of the conspiracy of the Muslim League and the Central Government and internal clash within the coalition. The

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government tends to change frequently. Within four years, the cabinet was changed for seven times. The central government declared Governor's rule for three times. The democratic system could not be evolved due to the clash for power in the coalition and conspiracy from the central government.

Individual Work: Describe the role played by the Awami league in the election of 1954.

The Constitution of 1956

Constitution is the supreme law of a country. The administration of a country is run by its constitution. The demand was raised at different stages for drafting the constitution immediately after the birth of Pakistan in 1947. The demand was more prominent from East Bengal. There were claims and expectations from the mass people of East Bengal for a new constitution so that the provincial autonomy could be achieved. But, the ruling Muslim League wanted to change East Bengal into a colony to them. Initially, the new country, Pakistan was run by the Government of India Act 1947. Pakistan Constituent Assembly was formed by the public representatives elected in 1946. The assembly was responsible to act as the new parliament and frame the constitution of Pakistan. But, the task of the assembly used to be disrupted by the disinclination of the ruling bodies. At last, to frame the constitution of Pakistan, the Constituent Assembly formed a Committee of Basic Principle on March 1949. In this committee there were few representatives from East Bengal. After much delay, the committee submitted its proposition and report after long eighteen months. On the various suggestions in the report again the people of East Bengal were deprived in different aspects. As a result, when the report was published in September 1950, it caused huge protest in East Bengal and they denied the suggestions made by the report. Afterwards, the committee submitted its second report in 1952 and the third report in 1953. But, the adoption of the constitution remained unresolved. At last, the Governor General of Pakistan took the responsibility to draft the constitution for the country. The leaders from both of the dominion were able to reach an accord in this regard. On the basis of this the constitution was written in 1956. After adoption, the constitution had been active for only two years. In 1958, when Ayub Khan proclaimed Martial Law in the country, the constitution was declared unworkable and with this the constitutional rule came to an end in Pakistan.

Exercise

Multiple Choice of Question:

1. Under whose leadership the first organization for Language Movement 'Tamuddin Mazlish' was formed?

a) Dr. Kazi Motahar Hossain
b) Professor Abul Hashem
c) Mr. Abul Mansur Ahmed
d) Dr. Mohammad Shahidullah

2. In 1948 Language Movement Action Committee was formed for the second time –

i) to give the language movement a political shape;
ii) to include Bangla in the Pakistan Constituent Assembly;
iii) to protest writing Bengali in Arabic alphabet.

Which of the following is correct?

a) i
b) ii
c) i & iii
d) ii & iii

Read the following paragraph and answer question 3 and 4

A program on folk song was being aired in the television. Mithila was watching the program with interest. But, his younger brother Mithun; was trying to change the channel to watch an English cartoon. According to him only village people are the listener of those songs. Her sister's fondness of this type of song does not match her.

3. What movement inspired Mithila?

a) Non Co-operation movement
b) Khilafat Movement
c) Language Movement
d) Movement for right to selt determination

4. Motivated by the above perception Mithila could be –

i) a patriot
ii) nationalist
iii) protester

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Creative Question

1. In the election of Sabujnagar small political parties made alliance to defeat the ruling influential leder. People announced a manifesto with many commitments to fulfill the people's expectations. People extended their full support to them keeping overall trust over the allied party. As a consequnce of this the allied party won by massive victory and leader of the said rulling party lost by a big margin .

   a . Who was the first President of the Awami League ?

   b Why was the Awami Muslim League formed ?

   c. Which election result of pre-Independence of Bangladesh influenced the small political parties of Shobujnagar to be united?

   d. Election can't be won only by power and influence. Justify the statement in the light of the content.

2. Palash texted his friend's birthday writing 'SHUVA JANMODIN' through mobile phone. David, grown up in western culture did not support this work. David anticipated the traditional 'Happy Birthday' in English.

   a. Who announce 'Urdu as the state languge of Pakistan' at Dhaka University Convocation on 24 march of 1948 ?

   b. Why was East Bengal Language Committee, 1949 formed ?

   c. The impact of which movement is seen into the mind of Palash ?

   d. Do you consider David's thinking worse against flourishing of Bangla language ? Give reasons.

Chapter Twelve

Military Rule and the Movement for Right of Self-determination (1958 - 1969)

Since its emergence, the administrative system in Pakistan was always seemed to be overpowered by autocracy and bureaucracy. Apart from this, the influence of army was also evident and this gradually intensified. Army was looking for the opportunity to grab power. General Iskander Mirza was selected as the first President of the Islamic Republic of Pakistan on 23 March, 1956. During his regime, the army started overshadowing the politics in Pakistan. Iskander Mirza obstructed democratic practices in various ways. His conspiracy prompted the central cabinet to fall several times. The confrontation between the Awami League and the Krishak Sramik Party reached to its peak in East Pakistan. At one stage Deputy Speaker Shahed Ali succumbed to death due to a head injury from the opposition the Krishak Sramik Party members during a session of the Assembly in East Pakistan. His death resulted chaos in the politics of Pakistan and paved the way of Iskander Mirza to proclaim the Martial Law.

At the end of this chapter we will be able to -

- describe the situation ensued from military intervention;
- describe the contexts and effects of India-Pakistan war in 1965;
- explain the disparities between East and West Pakistan;
- analyze the impacts of Six Points demand in Bangalees' movement for autonomy;
- explain the significance of the historic Agartala Case;
- describe the 11 Points;
- describe the background and effects of Mass Upsurge in 1969;
- be aware of protecting the interests and rights of the country.

Martial Law in 1958

President Iskander Mirza proclaimed Martial Law by compelling the parliamentary government of Malik Feroz Khan to step down on 7 October, 1958. He abolished the constitution, central and provincial assemblies and dismissed the cabinet. He banned the political parties. He appointed General Ayub Khan as the Chief Martial Law Administrator. Major General Omrao Khan was appointed the Martial Law Administrator in East Pakistan. But within a few days, General Ayub Khan assumed the Presidency through a coup against Iskander Mirza

Basic Democracy of Ayub Khan

After consolidating the power in 1958, General Ayub Khan initiated to bring about absolute changes in the administrative system and politics in Pakistan. He abandoned

the traditional democratic practices and introduced a strange and new electoral process. It was based on a concept called 'Basic Democracy'. Basic Democracy is a kind of restricted democracy in which a few number of people would enjoy the privilege of electing the President. An ordinance was proclaimed to introduce Basic Democracy in 1959. Initially Basic Democracy had four tires, (down to top) such as:

1. Union Council (in the villages) and Town and Union Committees (in urban areas);
2. Thana Council in East Pakistan and Tahsil Council in West Pakistan;
3. District Council;
4. Divisional Council.

The Councils were consisted of elected and nominated members as well.

There were 40000 basic democrats in each part of Pakistan totaling the number to 80000 in the country. The members of this Basic Democracy were the Basic Democrats or BD members. People's participation was limited in electing BD members. BD members were the valid electors. None but these BD members could elect the President and the members of the National and Provincial Legislative Councils. Ayub Khan became the President for the following five years after winning the confidence votes of these members. Thus, he also gained the authority to formulate a constitution for the country. The new constitution was made to public on 1 March 1962 and the Martial Law was withdrawn on 8 June.

Individual work: Prepare a concept of Ayub Khan's Basic Democracy.

Movement against Military Rule

Suhrawardy was taken into custody on 30 January 1964 for his alleged anti-state conspiracy. The news of Suhrawardy's arrest sparked students' reactions in East Pakistan. They called for strike on 1 February and brought out processions. The strike continued at a stretch till 5 February. This student program originated anti-Ayub movement in East Pakistan. The government closed the University of Dhaka sine die. Students confronted huge policing activities on them including arrests and tortures. When Ayub Khan announced the enactment of a new constitution on March 1, the student communities in East Pakistan staged demonstrations and abstained from attending classes. Intellectuals, teachers, politicians and others extended their supports to the students' movement opposing the new constitution. Ayub Khan and the East Pakistan Governor Monaem Khan took strict oppressive measures to control the student movement.

Student movement got momentum when the Sharif Commission Report on education was published in August 1962. The recommendations in the report poised threat

of jeopardizing students' interests and rights. This resulted in a massive student movement. This movement is known as the 'Education Movement, 62'. There were demonstrations every day from 15 August to 10 September. While a hartal was being observed on 17 September, several persons were killed and hundreds of people were injured in police shootouts. This movement forced the government to suspend the recommendations of the Sharif Commission. As a result of this incident, students turned to a very vital force in anti-Ayub movement.

When the Martial Law was suspended on 8 June 1962, rights for politics under the banner of political parties revived. Ayub Khan himself formed a political party named the Convention Muslim League. At the same time Suhrawardy urged all the opposition parties to be united to form a coalition. As a result, National Democratic Front or NDF was formed comprising Awami League, Nezam-e-Islami, National Awami Party, Council Muslim League and Muslim League of Nurul Amin. The aim of this front was to regain democracy and to switch back to the constitution of 1956. This front became popular very quickly.

Suhrawardy died on 5 th December 1963. Awami League deserted NDF at the beginning of 1964. Bangabandhu Sheikh Mujibur Rahman was elected the General Secretary of the party. Awami League started its new journey under his leadership. It made NDF inactive. However, in the Presidential election on 2 January 1965, Awami league, NAP, Council Muslim League, Nezam-e-Islami, etc. joined again to form a Combined Opposition Party (COP) so that they could nominate a single candidate against Ayub Khan. COP nominated Fatima Jinnah, the younger sister of Muhammad Ali Jinnah to contest for the Presidency of Pakistan. Ayub Khan managed to have supports of the Basic Democrats to his side before the election. Though people expressed their enthusiasm about Fatima Jinnah, Ayub Khan won the election race and became the President. National and Provincial Legislative Council elections was held after the Presidential election. Ayub Khan's Convention Muslim League won the majority in this election too.

India-Pakistan War in 1965

When India and Pakistan emerged as two separate countries in 194 7, an enmity ensued between them centering Kashmir. Both India and Pakistan considered Kashmir as their inseparable part. The first war between these two countries occurred regarding the control of Kashmir. But the war ended as the United Nations intervened and mediated. The second war between these two countries happened again about Kashmir in 1965. Ayub Khan had a long cherished desire to invade India and capture Kashmir. Tension aroused in the Indian part of Kashmir when the Kashmiri leader Shiekh Abdullah was arrested. Ayub Khan availed himself of this opportunity. He attempted to create rowdiness in Kashmir sending armed guerilla at first .At last, when Pakistan forces attacked Indian

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territory on 6 th September the war began. From the very onset the Indian Army met with considerable success. They forced back Pakistani soldiers marched forward to Lahore. In such a deplorable situation of Pakistan, Bangalee soldiers fought with great courage and saved Lahore from a fall. On the seventeenth day after the war had ensued Pakistan was on the verge of a total wretchedness. Some western countries and the Soviet Union intervened and used diplomatic tools to mediate a ceasefire. The Soviet Union Premier Alexei Kosygin hosted ceasefire negotiations in January 1966 and an agreement was signed between India and Pakistan in Tashkand city . With the signing of this treaty, the second Kashmir war ended.

The second Kashmir war aroused a strong anti-Ayub stance among the common people of East Pakistan. The reason behind this was the obvious absence of any defense mechanism in East Pakistan. This unguarded land could be invaded by Indian forces anytime. During this time even the administrative communications between the East and the West parts of Pakistan were totally cut off. Ayub Khan failed to ensure the security of East Pakistan despite the life risking valiant contributions of the Bangalee soldiers to protect Lahore.

Discrimination Towards East Pakistan

The state of Pakistan emerged in accordance with the proposals made in the Lahore Resolution. But East Bengal did not get the status of a separate sovereign state in accordance with the fundamentals of the Lahore Resolution. East Bengal had to strive for autonomy through movements and agitations for long 24 years. During this long span of time, West Pakistani rulers adopted the policy of discrimination and oppression against the people of East Pakistan in political, administrative, military, economic, educational and cultural areas. In protest of this, movement for autonomy and independence originated in East Pakistan i.e. East Bengal.

Political Discrimination

Since its inception in 1947, East Pakistan was made crippled politically and was dependent on West Pakistan. Though it was mentioned in the Lahore Resolution that the states were to be autonomous, Pakistani rulers were reluctant to this matter from the very beginning. They defied democracy and continued ruling the country through autocracy and military rule. They imposed colonial rule on East Pakistan and worked for the prosperity of West Pakistan by depriving the East in every field of social, political and economic activities. They created stalemate in the political atmosphere of East Pakistan by oppressing and suppressing the political leaders. They repeatedly sent

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the national leaders including Bangabandhu Sheikh Mujibur Rahman to illegitimate imprisonments. In spite of being majority, Bangalees had a very few representatives in the Cabinet of Pakistan. To create hindrance for the democratic process, Pakistani rulers showed their disinclination to hold elections for the National and Provincial Legislative Assemblies. They removed the elected government of Juktafront from the power unlawfully in 1954. Later they dissolved the East Pakistan cabinets repeatedly to collapse the governance. Finally, the Government of Pakistan imposed Martial Law and withheld people's democratic rights.

Administrative Indiscrimination

The officials of the civil service were the key force in the Pakistani administration. In 1962 there were only 119 Bangalees among 954 high ranking officials in the Ministries. In the central government offices there were 42000 employees, among them only 2900 were Bangalees. As the capital was set up in Karachi in 1947, the West Pakistanis got employment in a large scale in all government offices. It may be mentioned that the West Pakistanis enjoyed the absolute right to hold almost all high positions in the central government offices. All the head-offices were in West Pakistan. It was not possible for Banglaees to go there to compete for a job because of the geographical distance. As Bangla did not get the status of the state language in Pakistan till 1956, success in the competitive examinations for government jobs was not easy for the Bangalee students.

Discrimination in the Army

Disparity of the West Pakistanis over East Pakistan was clearly marked in the military affairs. Representation of Bangalees in the army was very negligible. From the very beginning, Punjabis had been occupying the top posts of the army. They resorted to the policy of keeping a distance from the Bangalee. In the recruitment policy of the army they adopted a quota system allocating 60% Punjabis, 35% Pathans and only 5% from other parts of the whole Pakistan including East Pakistan. There was a very negligible increase in the number as a consequence of the pressing demands of the Bangalee. A census in 1955 revealed that among 2211 army officers Bangalees were only 82. In 1966 there was only one Bangalee among the 17 top ranking officials. During Ayub Khan's regime 60% of the total outlay of the government was allocated for the army. East Pakistan was liable for supplying the major part of the budget, but the defense of East Pakistan suffered from negligence.

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Economic Disparity

East Pakistan suffered from the highest disparity caused by West Pakistan in economic affairs. The degree of exploitation by West Pakistan was terrible. As a result East Pakistan could never be economically self-sufficient. Provincial government did not have any authority to control currency management and economic control. Under the supervision of the central government, all types of income of East Pakistan was drained to West Pakistan. Head-offices of banks, insurance and commercial organizations including The Central Bank were in West Pakistan. For this money was laundered to West Pakistan very easily. East Pakistan had to rely on West Pakistan for the required monetary allocations. The surplus financial savings remained deposited in West Pakistan. For this, East Pakistan never had any growth in the capital formation.

All types of planning were designed and prepared in the Headquarters of the Central Government in West Pakistan. As there was no representatives of the Bangalee, West Pakistani rulers deprived East Pakistanis of their lawful rights. Since the inception, three five-year plans were adopted in Pakistan. In the first one the government outlay from budget allocations in East and West Pakistan was 113 crore and 500 crore respectively. In the second one the budget allocations were 950 crore for East Pakistan and 1350 crore for West Pakistan. In the third five-year plan the budget allotments were 36% and 63% respectively for East and West Pakistan. The maximum portion of the allocated outlay for the renovation and development of the capital was for West Pakistan. 570 crore taka was spent in 1956 for the development works in Karachi, which was 56.4% of the total government expenditure. At that time the rate of total government expenditure in East Pakistan was 5.10%. 300 crore taka was spent for constructing Islamabad till 1967; whereas, the money spent for Dhaka was 25 crore taka. Though the low-cost raw materials were available in East Pakistan, most of the mills and factories were set up in West Pakistan. Even the few industries that grew in East Pakistan were owned by West Pakistanis. So for industrial matters East Pakistan had to rely on West. There was no barrier for anyone taking gold and money with him from East Pakistan to West Pakistan but there were government restrictions on bringing gold and money from West Pakistan to East Pakistan.

Disparity in Education

Bangalees experienced discrimination in the field of education too. West Pakistan wanted at heart the backwardness of the Bangalee in the feild of education, whereas they chalked out massive plans for the spread of education in West Pakistan. So, they did not undertake any plan for the improvement of education in East Pakistan.

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They did not undertake any plan for the improvement of education in East Pakistan. Besides, they attempted to strike the education system of East Pakistan by replacing Bangla with Urdu as the medium of education. They also conspired to introduce a system of writing Bangla in Arabic language. In the matter of allocating budget for education, extreme disparity was maintained between the two wings of Pakistan. From the total allocation for education during the period of 1955 to 1967, a sum of 2084 million rupees was allotted for West Pakistan in contrast to 797 million rupees for East Pakistan. West Pakistan got 30 scholarships out of the total 35 in Pakistan and East Pakistan received only the remaining 5.

Social Discrimination

West Pakistanis enjoyed more privileges than Bangalees in the field of roads and highways, school-colleges, courts and offices, hospitals, postal services, telephone, telegraph, electricity, etc. Most of the West Pakistanis got the benefit of social welfare and service oriented activities. As a result, West Pakistanis enjoyed a better living standard.

Cultural Disparity

Language, literature and culture of the two wings of Pakistan were quite different. East Pakistan had 56% of the total population. Moreover, Bangla language and culture had the heritage of thousands of years. On the other hand, 45% of the total population lived in West Pakistan, but there existed different languages, nationalities, and cultures. Urdu speaking people were only 3.27%. Still West Pakistani rulers engaged themselves in conspiring to wipe out Bangla language which the majority people used to speak as well as the highly enriched Bangalee culture. At the very beginning, they tried to eradicate Bangla language and had the attempt to use Arabic alphabets in writing Bangla. Though Tagore's songs, plays and literatures heightened Bangalee culture, they attempted to forbid them with a view to giving a blow to Bangalee culture. They even tried to create hindrance in the celebration of Pahela Baishakh mentioning that the festivity had Hindu influence.

Group work: Graphically show the disparity of the Central Government of Pakistan toward East Pakistan in the field of military, economic and education.

Six Points and Bengalee Nationalism

To get rid of the colonial rule and exploitation of the Pakistanis, Bangabandhu Sheikh Mujibur Rahman announced the Six Points program in 1966. The purpose of Bangabandhu was to free East Pakistan from the discrimination through realising Six Points demand. Basically after the end of the war between India and Pakistan, Bangabandhu raised voice against the extreme negligence of the West Pakistan

Government to the security of East Pakistan and limitless disparity toward East Pakistan Opposition leaders convened a conference on 5-6 February in 1966 in Lahore. Bangabandhu reached Lahore along with the top Awami League leaders. In the conference Bangabandhu presented the 'Six Points' demand which was rejected by the leaders in the conference. Bangabandhu walked out of the conference and returned to Dhaka disclosing Six Points to the press. On 21st February a pamphlet titled 'Amader Bachar Dabi: Chhoy Dafa Karmashuchi' (Our Demands for Survival: Six Points Programe) was published in the name of Bangabandhu. The Six Points were as follows:

1. The constitution should provide for a Federation of Pakistan in its true sense on the basis of the Lahore Resolution and the parliamentary form of government with supremacy of a Legislature directly elected on the basis of universal adult franchise.
2. The federal government should deal with only two subjects: Defense and Foreign Affairs. All other residuary subjects shall be vested in the federal states.
3. Two separate, but freely convertible currencies for two wings should be introduced; or if this is not feasible, there should be one currency for the whole country. But effective constitutional provisions should be introduced to stop the flight of capital from East to West Pakistan.

Demonstration in favour of Six Points in the street of Dhaka.

Furthermore, a separate banking reserve should be established and separate fiscal and monetary policy be adopted for East Pakistan.

4. The power of taxation and revenue collection shall be vested in the federal government. The federal will be entitled to deposit a certain portion in the federal fund. The federal government shall use this fund to meet its expenditures.
5. The federal units shall have the full authority to regulate foreign exchange earnings and trade links. The foreign exchange requirements of the federal government should be met by the two wings equally or in a ratio to be fixed.
6. To safeguard regional solidarity and national security the provinces should have the authority to form and control their own militia or paramilitary force.

The Six Points of Bangabandhu was accepted in the Working Committee meeting of the Awami League held on 13 March 1966. Then Bangabandhu campaigned for creating public opinion in favor of the Six Points. He went to different places and delivered speech on this. He termed these Six Points as 'our demand for survival.' As a result of Bangabandhu's campaign, Six Points gained public support very rapidly. Being scared the Government of Ayub Khan started arresting the leaders and activists of the Awami League. During this time Ayub Khan visited East Pakistan and delivered speech in various public meetings where he termed Six Points as seditious and a threat to unity. The Government of Ayub Khan arrested Bangabandhu on 9 May in 1966 as Six Points gained popularity day by day. On 7 June a general strike was observed to protest the arrest of Bangabandhu. During hartal, a number of individuals were killed in police firing. In protest of this killing, opposition staged walk out from the Provincial Assembly on 8 June. In 1968 the Government put Bangabandhu on trial accusing him in the historic Agartala Case. The case led to mass upsurge in 1969 and the Government was forced to release Bangabandhu Sheikh Mujibur Rahman. The key factor in Awami League's election manifesto in 1970 was this Six Points program. The Awami League sought public mandate in favor of the Six Points program in the general elections of 1970. A landslide victory was gained with the absolute mandate from the people of East Pakistan in favor of Six-Point program. Yet, this Six Points program could not be implemented. The Six Points program ended with the commencement of the War of Liberation that followed the genocide caused by the Pakistani occupational forces. Afterwards Bangladesh gained independence after a nine months Liberation war.

Historic Agartala Case (State vs. Sheikh Mujibur Rahman and others),1968

Since emergence, disparity between the two wings of Pakistan was gradually escalating. Large scale attachment of Bangabandhu Sheikh Mujibur Rahman with the mass people made him a people's leader in East Pakistan. To keep him away from his political activities, West Pakistani government arrested him and sent behind the bars frequently. But nothing could stop Bangabandhu from his efforts to free this land. On various occasions different professionals, especially the young Bangalee members of the armed forces came in contact with him. At one stage he was attracted to armed revolution. Lt. Commander Moazzem Hossain along with a group of soldiers of Pakistan Navy met Bangabandhu. In the meeting they exchanged views on armed movement. In 1963 Bangabandhu visited Tripura secretly. In Agartala, the capital of Tripura, he met Sachindralal Singha, the then Congress leader who became the Chief Minister of Tripura later. In that meeting, Bangabandhu sent a message through Sachindralal Singha to the Indian Prime Minister, Jawaharlal Nehru, seeking his support for the armed movement. It may be mentioned that the Six Points programe of Bangabandhu in 1966 gained widespread popularity in East Pakistan. Autonomy of East Pakistan became the demand of the people. Meanwhile, few Bangalee officers and soldiers were getting organized for armed revolution to protest the existing disparity in the army. But, the matter was uncovered by Inter-Services Intelligence of Pakistani government. 1500 Bengalees were arrested in Pakistan. Bangabandhu was implicated as the main accused of this conspiracy. Bangabandhu was in jail then. A case was filed in January 1968. The Government framed the charged saying Bangabandhu led a secret meeting with the Indian government officials in Agartala. In the meeting a plan was designed to liberate East Pakistan through armed movement with the assistance from the Government of India. This is why it became known as 'Agartala Case'. But officially the case was termed 'The State versus Sheikh Mujibur Rahman and others'. But the Pakistani government campaigned it as "Agartala Conspiracy Case"

On 9 May 1966 Bangabandhu was released from the jail, but he was again arrested under Martial Law at the jail gate and was taken to Dhaka Cantonment. 35 persons were accused in this case. Along with Bangabandhu the other 34 accused were Lt. Commander Moazzem Hossain, Steward Mujibur Rahman, LS Sultanuddin Ahmad, Nur Mohammad, Ahmed Fazlur Rahman CSP, Flight Sergeant Mahfizullah, A. B. M. Abdus Samad, Habildar Dalil Uddin Hawlader, Ruhul Quddus CSP, Flight Sergeant Md. Fazlul Haq, Bhupati Bhushan Chowdhury alias Manik Chowdhury, Bidhan Krishna Sen, Subedar Abdur Razzaque, Habildar Mujibur Rahman, Flight Sergeant Md. Abdur Razzaque, Sergeant Zahurul Haq, A.B.M. Khurshid, Khan Mohammad Shamsur Rahman CSP, AKM Shamsul Haque, Habildar Azizul Haq, Mahfuzul Bari, Sergeant Shamsul Haq, Risaldar A. K. M. Shamsul Hoque, Habildar Azizul Haque, Mahfuzul Bari, Sergeant Shamsul Haque, Major Dr. Shamsul Alam, Captain Md. Abdul Motaleb, Captain Shawkat Ali, Captain Khondkar Nazmul Huda, Captain A. S.

M. Nuruzzaman, Flight Sergeant Abdul Jalil, Mahbub Uddin Chowdhury, Lt. M. M. Rahman, Subedar A. K. M. Tajul Islam, Md. Ali Reza, Captain Dr. Khurshid Uddin Ahmed and Lt. Abdur Rauf.

A special tribunal was formed for the disposal of the Agartala Case. The hearing of the case started at 11 a.m. on 19 June 1968 in a chamber inside Dhaka Cantonment. There were 227 witnesses including 11 approvers. A defense team of the lawyers of the accused persons was formed under the leadership of prominent lawyer Abdus Salam Khan. On the other hand, Bangalee expatriates in England sent a renowned lawyer Sir Thomas William MP to defend Bangabandhu Sheikh Mujibur Rahman. The government lawyers leading the case were the former foreign minister Manzur Quader and Advocate General T.H. Khan The Chairman of the tribunal was Justice S.A Rahman. The other members were M.R. Khan and Muksumul Hakim. On 29 July 1968 the hearing of the case resumed. Sir Thomas William filed a writ petition in Dhaka High Court on behalf of Bangabandhu Sheikh Mujibur Rahman challenging the legality of the formation of the tribunal.

Anti-Ayub agitation was getting momentum in both the wings of Pakistan during the trial. In East Pakistan people's voice became stronger to realize the demand for the release of Bangabandhu Sheikh Mujibur Rahman and the withdrawal of the case. Gradually the mass movement in East Pakistan turned to mass upsurge in 1969. Some political parties including Awami League, National Awami Party formed a Democratic Action Committee (DAC). At a point of turmoil, Sergeant Zahurul Haq, one of the vital accused in the case, was shot to death in Dhaka Cantonment on 15 February 1969. When the news of his death came out, the people of Dhaka city burst into anger on 16 February 1969. Angry mob paraded the city streets with the coffin of Sergeant Zahurul Haque. In a bid to tame the situation Ayub Khan convened a round-table meeting on 19 February 1969 in Rawalpindi. Maulana Bhashani and Bangabandhu Sheikh Mujibur Rahman were among others invited to attend the meeting. To pave the way for Bangabandhu to attend the meeting, the Government proposed to release him on parole. But the people of East Pakistan including Maulana Bhashani refused the Govt. proposal and demanded withdrawal of the Agartala Case. At last in the face of the mass movement, the Ayub government was ultimately compelled to withdraw the Agartala Case. All the accused including Bangabandhu Sheikh Mujibur Rahman were released on 22 February 1969. On the occasion of the release of Bangabandhu a grand public reception rally was organized at the Race Course Maidan on 23 February 1969. In that mammoth rally Bangabandhu Sheikh Mujibur Rahman was vested with the appellation of 'Bangabandhu'.

Impact of The Agartala Case

This case played a vital role to ignite nationalist awareness among the Bangalees. The purpose that inspired Ayub Government to lodge the case did not gain any success; rather it acted as a boomerang against Ayub Government. At this stage the leader of the oppressed Maulana Bhashani came forward to the political leadership.

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Bangabandhu Sheikh Mujibur Rahman was recognized as the undisputed leader and forerunner the Bangalee for his role as the spokesman of the interest and autonomy of the Bengalees.

11 Points Movement

During the period of 1968 to 1969 the anti-Ayub mass movement in East Pakistan reached its peak. The momentum of the movement was slowed down as the Awami League leaders got arrested for their roles in the mass movement. In this situation students took the leadership of the movement. Students' involvement turned the mass movement to mass upsurge. At the joint initiative of Chhatra League, Chhatra Union (Matia and Menon group) and Dhaka University Central Students Union (DUCSU), student leaders sat together at DUCSU office on 5 January 1969 and formed a united front known as Sarbadaliya Chhatra Sangram Parishad (All Party Student's Action Committee) under the leadership of Tofael Ahmed, the then Vice-President of DUCSU (Dhaka University Central Students Union).

Chhatra Sangram Parishad called for mass upsurge based on their 11 Points demand. This 11 Points program inspired not only the students but also mass people for the movement. The 11 Points demand of the students also included the Six Points of Bangabandhu. Other important demands included the increase of educational facilities with the withdrawal of notorious Dhaka University Ordinance, freedom of speech, individual freedom, freedom of the press, nationalization of large industries, fair wage for labourers, right to form trade union, flood control and proper use of water resources, withdrawal of acts for promulgation of curfew, emergency and other repressive measures, unbiased foreign policy, immediate release of leaders and activists.

Mass Upsurge in 1969

The movement that developed centering students' unrest in November 1968 was no longer confined to students only. It turned into a mass movement with the participation of workers, peasants and general people. A very strong movement against the autocracy of Ayub Khan started and the movement soon engulfed the whole of the then East Pakistan turning it to a mass upsurge. Focusing on the downfall of Ayub Khan, people of both the wings of Pakistan participated together in anti-Ayub movement for the first time. These movements were against the racial repressions, deprivation and disparity done to East Pakistan since the inception of Pakistan. Those factors had their impacts on the mass upsurge in 1969.

The student agitation turned into a vigorous mass movement under the leadership of Maulana Bhashani. As a part of joint program, the National Awami Party, East Pakistan Workers' Federation and East Pakistan Peasants' Association arranged a public meeting at Paltan Maidan to observe the Repression Resistance Day on 6 December 1968. After the meeting was over, a huge procession gheraoed the Governor's House. Maulana Bhashani declared a hartal the next day, following the violent clash between the police and the demonstrators.

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Martyred student leader Asad murdered by police firing

On the call of the main opposition parties a hartal was observed throughout East Pakistan on 8 December. Awami League observed Repression Resistance Day (nirjatan protirodh dibosh) on 10 December. A 'gherao' program was staged on 29 December. The leaders of Chhatra League, Chhatra Union (Matia and Menon group) and Dhaka University Central Students Union (DUCSU) sat together on 4 January 1969 and formed a united front known as Sarbadaliya Chhatra Sangram Parishad (All Parties Student Resistance Council). Chhatra Sangram Parishad presented 11 Points program which was, by and large, a combination of the six points of Bangabandhu and few other demands. 11 Points got support of the Bangalees from all strata of life very soon. During the time of turmoil in 1969, students' 11 Points program was a very timely manifestation of the demands of the opposition parties in East Pakistan. This brought the opposition parties together to be united quite rapidly. On 8 January eight parties formed an alliance known as 'Gonotantrik Sangram Parishad' (Democratic Action Committee/DAC) and placed forward 8 points demand.

Thereafter, at the joint initiative of 'DAC' and Chhatra Sangram Parishad a widespread mass movement developed. A hartal was observed on 14 January in Pakistan at the call of DAC. To voice against police repression Chhatra Sangram Parishad observed strike on 18 January. Police had a widespread clash with the students during the strike. On 20 January students observed hartal in East Pakistan to protest that brutality. During hartal police fired in front of Dhaka Medical College and a student leader Asaduzzaman was killed. In protest of killing Asad, students undertook extensive program on 22, 23 and 24 January. During hartal on 24 January a huge number of people from all walks of life joined the procession. Thus, the movement took the shape of a mass upsurge. Again, a student of class IX, Matiur, died of police firing and a large number of people received injuries. Angry mob set fire on the office of Government dailies The Daily Pakistan and the Morning News. Dhaka went out of control of the Government. Indiscriminate firing of the army and the police killed a lot of people and injured many others in the successive movement and hartal after 24 January.

Sergeant Zahurul Haque, an under-trial prisoner in the Agartala Cased was killed brutally by gun shot in Dhaka Cantonment on 15 February. The movement triggered off in protest of the killing of Zahurul Haque on 16 February. Mob set fire on the residence of the Chief Judge of the Agartala Tribunal. In the afternoon Maulana Bhashani declared in a public meeting, 'Implement 11 Points in two months and release all political detainees. If required, we will bring out Mujib of the jail by demolishing the

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prison like the French Revolution.' Finding no other alternative, the Government imposed curfew in Dhaka. On 18 February, the army bayoneted Dr. Mohammad Shamsuzzoha, the then Proctor of Rajshahi University and killed him.

After 18 February the movement spread like a wild fire and the overall situation of the country deteriorated. The opposition leaders rejected Ayub Khan's call for a round table meeting. Ayub Khan could realize that the situation would go beyond control unless the Agartala Case was withdrawn and the accused people were released. Yielding to the pressure of mass upsurge, on 21st February Ayub khan declared that he would not be a candidate in the next presidential election. After Bangabandhu Sheikh Mujibur Rahman was freed from the historic Agartala Case, the mass movement of 1969 took a new course. Bangabandhu extended support to the 11 Points demand and pledged emphatically that Six Points and 11 Points would be implemented. He was firm in favor of Six Points and 11 Points in the round table meeting with Ayub Khan held on 26 February. Meanwhile, anti-Ayub movement spread in West Pakistan too. Round table meetings failed repeatedly. Law and order situation worsened in the whole country. In March, 90 people died as the army fired on the demonstratrators. Finally, in a meeting held on 10 March, Ayub Khan declared that he would introduce Parliamentary Form of Government and the elections would be held ensuring voting rights of the adults. On 22 March Ayub Khan removed Monaem Khan from the post of Governor of East Pakistan. Still the mass movement could not be tamed; rather it became irresistible. On 25 March Ayub Khan handed over power to the Army Chief General Yahiya Khan. Thus anti-Ayub mass upsurge in East Pakistan gained success. The mass upsurge of 1969 developed a sense of class consciousness among the peasants and workers of the rural and the urban areas too. Craving for a free sovereign state intensified among the people of East Pakistan.

Exercise

Multiple choice questions:

1. Who was nominated the first President of the Islamic Republic of Pakistan?

a. Muhammad Ali Jinnah
b. Iskander Mirza
c. Ayub Khan
d. Malik Feroz Khan

2. The principal cause of anti-Ayub student movement is –

i. the arrest of Suhrawardy on sedition charge;
ii. the oppressive act of the police on students;
iii. proclamation of new constitution by Ayub Khan.

Which one of the following answer is correct?

a. i
b. i and ii
c. ii and iii
d. i, ii and iii

Read the following text and answer the questions no 3 and 4 :

The general members of Agrani Club expressed their dissatisfaction at the obstinate and non-co-operative activities of the President of the club. Under the leadership of Mr. Maruf the members submitted a memorandum on their rights and claims to the club President. But the President and his cohorts turned down the plea considering the matter illogical. For establishing justice, Mr. Maruf and his followers voiced against it.

3. Which historic event has been reflected in the measures taken by Mr. Maruf?

a. Raising of Six-Points demand;
b. Formation of National Democratic Front;
c. Movement against Ayub Khan;
d. Formation of Democratic Action Committee.

4. In the backdrop of that historic event—

i. Ayub Government got panicked;
ii. Bangabandhu got arrested;
iii. Bangladesh coursed toward the struggle for Independence.

Which one of the following answer is correct?

a. i and ii
b. ii and iii
c. i and iii
d. i, ii and iii

Creative questions

1.

Subject	East Pakistan	West Pakistan
Ministry Officers	119	954
Central Govt. Officers	2900	42000
Gazetted officers	1338	3708
Non-gazetted officers	26310	82944

a. Who contested in the Presidential Election on behalf of COP?
b. What was the structure of the Basic Democracy?
c. What kind of disparity was done to East Pakistan during Pakistan regime has been presented in the above table? Explain.

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d. Do you think that the disparity mentioned above is the only cause of the movement for autonomy? Give reasons for your answer.

2. Rafique was watching a movie. The movie portrayed the struggle of a certain locality. Though the people there had courage, intelligence and wealth, there was no representation of them in the parliament due to government's one sided policy. As a result, they were deprived of their rights to job, education and economy. An uncompromising leader came forward to relive them from such dejections and repressions. He demanded rights of people of that area so that they themselves can control the trades and business, banking, defense and relations with other countries as well as elect members of the central and the provincial parliaments through direct votes and collect taxes.

a. Who mediated the ceasefire agreement between India and Pakistan at Taskhand?
b. What was the context of the killing of Matiur?
c. What activities of Bangabandhu does the leader of text above reflect? Explain.
d. Do you thimk that the said disparity was the only cause of the self-determination movement of the Bangladesh? Show reasons in favour of your answer.

Chapter Thirteen

The Election of 1970 and TheWar of Liberation

The election of 1970 has great significance in the history of the liberation movement of Bangladesh. When the military rulers of Pakistan enforced oppressive measures on the leaders of East Pakistan including Bangabandhu Sheikh Mujibur Rahman, the people of this country organized movements against them. This was resulted in the mass uprising of 1969. As Ayub Khan stepped down following this uprising of 25 March, his successor General Yahiya Khan promised re-establishment of democracy in Pakistan. He declared that the military government would delegate power to the elected public representatives. Following this route, a general election was held in 1970. Despite the triumphant victory of Awami League in that election, the rulers of Pakistan were reluctant to hand over power to the elected representatives. At one stage, they fabricated various pretexts to grip the power and at a later stage launched attacks on the innocent people of this country. At this juncture, the people of East Pakistan, under the directives of Bangabandhu Sheikh Mujibur Rahman, vigorously got engaged in the war of liberation. As a result, Bangladesh was liberated from the aggression of its enemies on 16 December, 1971.

At the end of this chapter we will be able to –

- analyse the impact of the general election of 1970;
- describe the role of provisional government in leading the liberation war;
- evaluate the contributions of the freedom fighters;
- analyse the topic- Independence and Bangladesh on the world map;
- make the national flag and describe the methods of using it;
- narrate the history of the national anthem of Bangladesh;
- explain the significance of various memorials on the liberation war;
- be inspired with patriotism realizing the importance of the liberation war;
- be mindful about upholding the dignity of the national flag;
- be interested in preserving the memorials on the liberation war;
- make posters on the events of emergence of Bangladesh in chronological order;
- draw and display pictures on the Independence Day.

The General Election of 1970 and the Later Events

Comning to power Yahiya khan in a radio address promised to hand over power through the next election to the elected representatives. As a development, political

activities were permitted as all sorts of restrictions were lifted from 1 January of 1970. At the same time polling for election to the National Assembly and the Provincial Assemblies were declared to be commenced on 5 October and 22 October respectively. Though the polling dates for the elections were declared, they were rather delayed and finally held on 7 and 17 December respectively. However, elections in several regions knocked by the devastating cyclone and tidal bore on 12 November were held on 17 January in 1971.

The Legal Framework Order

Yahiya Khan, in an address to the nation on 28 March, 1970, announced the basic principles of the Legal Framework Order relating to election. In that address, he focused on the number of seats to be allocated for the Parliament and Provincial Legislative Assemblies, the procedures of polling, the time specified for the elected assembly to frame a constitution and some special measures to bring into line the two parts of Pakistan. The highlights of his speech were as follows:

1. The one unit scheme in West Pakistan shall be abolished to re-establish the provinces those existed earlier. These provinces shall come into being on 1 July, 1970.

2. There shall be a National Assembly of Pakistan consisting of 313 members of whom 13 shall be women and the five Provincial Legislative Assemblies will be composed of 621 members.

Distribution of seats for the National and the Provincial Assembly

Regions	National Assembly			Provincial Assembly		
	General	Women	Total	General	Women	Total
East Pakistan	162	7	169	300	10	310
West Pakistan	138	6	144	300	11	311

3. The principle of one person one vote was adopted for the election.
4. The economic and legal responsibilities and power of the two parts of Pakistan shall lie with the elected representatives.
5. The list of voters shall be prepared by June, 1970.

6. A fixed period of 120 days from the commencement of the first session of the assembly was specified for framing the constitution. It was mentioned that if the assembly failed to accomplish the task within that time, it would be dissolved and new election schedule would be announced. It was also mentioned that the Martial Law would persist until the creation and authentication of the constitution. There were directives on the election as well as the foundation of the constitution. The six basic fundamental principles of the constitution were spelt out in article 20 of the Legislative Framework Order, which were;

   a. Pakistan shall be a federal republic;
   b. Islamic ideology shall form the base of the state;
   c. Legislative members shall be elected through direct elections on the basis of population and adult franchise;
   d. The fundamental rights of the citizens shall be guaranteed;
   e. Within a specified period, economic and all other disparities between different provinces and areas shall be removed;
   f. The independence of the judiciary shall be secured.

In the Legislative Framework Order of Yahiya Khan, an outline of a weak parliament instead of a supreme parliament was recommended. Hence, it had been much criticized by the political parties of East Pakistan. They demanded abolition of the undemocratic articles of that order.

Election Management

On 2 July, 1969, as per the announcement of Yahiya Khan, an Election Commission was formed which was headed by justice Abdus Sattar, a justice of Pakistan Supreme Court. The initial task of that Election Commission was to prepare a wide-ranging voter list. Out of the total registered voters in this list, 3,12,14,935 were from East Pakistan and 2,52,06,263 from West Pakistan. The members of ethnic minority groups were included in that voter list.

Political Parties taking part in the Election

Though the pro-Awami League parties were interested in forming an alliance with the Awami League to participate in the election of 1970, the party leader Bangabandhu Sheikh Mujibur Rahman declared to compete in the election independently. As a result, the political parties nominated their candidates separately for the election of 1970. A total of 781 candidates filed nomination papers for that election. Awami League had 162 candidates running for the National Assembly with the symbol of a country boat. Among other parties contesting the election were, All Pakistan Central Jamiatul Ulema

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and Nejame Islam (45), Islamic Democratic Party (5), Jamaat-e-Islami Pakistan (69), Pakistan Democratic Party (81), Pakistan Muslim League (Convention 93), Pakistan Muslim League (Council 50), Pakistan Muslim League (Qayyum 65), etc.

Election Results

Bangabandhu surrounded by his colleagues after the success of the 70's election

Awami League won 160 out of 162 seats in the National Assembly in the election of 1970. Awami League emerged as the single largest party in the National Assembly by winning a majority 167 seats that included the reserved seats for women. On the other hand, in East Pakistan Provincial Assembly, Awami League held absolute majority by bagging 298 out of a total of 310 seats. During that time the members of the National Assembly and the members of the Provincial Assembly were known as MNA and MPA respectively. An analysis of the election results shows that, in National Assembly, Awami League won 75.10% of the total votes whereas in Provincial Assembly, they got 70.48% of the total vote. Such an elections outcome manifested East Pakistan as a unique region and the Banglaees as people with distinctive features.

Awami League earned the right to initiate the formation of government by dint of its absolute majority in the National and Provincial Assemblies. But the military ruler of Pakistan Yahiya Khan started to show his reluctance in handing over the power to Awami League. He was provoked by Zulfiker Ali Bhutto to declare the meeting of National Assembly scheduled on 3 March adjourned. As soon as the declaration came, the common people of East Pakistan including students, workers, government and non-government officers and employees burst into violent protest. People attacked Pakistani soldiers at different places. Many people were killed and injured due to the clashes. On that day the leaders of the Student League formed the 'Swadhin Bangla Chattro Sangram Parishad'. This organization called for a countrywide general strike on 2 March. The flag of Bangladesh was hoisted on this very day at a student rally at Dhaka University. Student League organised a demonstration meeting at Paltan ground on 3 March. Bangabandhu addressed the gathering as the chief guest. Student League adopted the five points resolution in that meeting which was marked as the manifesto of independence. The proclamation of an independent and sovereign Bangladesh was made in this meeting. Moreover, the meeting called for observing half day hartal on 4 and 6 March.

The workers, officers and employees extended their support to that call of the students and observed hartal actively. The artists of Dhaka Betar (Radio) and Television stayed

away from taking part in TV programmes. Students, teachers and lawyers left their workplaces to show their adherence to the movement. The movement all over the country including Dhaka got momentum by those three days of hartal. Many people were gunned down and injured as the police fired at many places during those public-police clashes. Yahiya khan got frightened at the circumstances and on 6 march on a radio (betar) address he was bound to announce the convention of the National Assembly on 25 March. But his announcement could not reassure the fuming wrath of the people of East Pakistan. The great leader of Bangladesh, Bangabandhu, could not put his trust on that declaration too. Consequently, a grand rally was arranged on 7 March at the Racecourse Ground (at present Suhrawardi Uddyan) on behalf of Awami League to organize stronger movements protesting the military rule.

Significance of the Election

The election of 1970 had enormous significance for the emergence of an independent and sovereign Bangladesh and Bangalee nationalism. That was the most free and fair election after the election of 1954. The election of 1970 marked the victory of the uniqueness that Bangalee as a nation had been voicing since 1947, at different aspects of life including language, art and culture. Moreover, the autonomy that had been claimed by the people of the eastern province was declared illegal by the western government got validity. The demand for the Six Points based on autonomy was proved valid due to this election result. However, following his announcement, Yahiya Khan refused to transfer power when the time was due. Instead he directed military attacks on the innocent Bangalees. That was the beginning of the armed struggle for the liberation of the people of Bengal, which eventually resulted in the emergence of an independent state in the world named Bangladesh on 16th December, 1971.

Debate topic : The election of 1970 is important on the way of the emergence of an independent and sovereign Bangladesh.

The Historic Speech of 7 March by Bangabandhu

There was an agitation in the political arena of Pakistan as the military rulers had not transferred power to the elected representatives of 1970 election. The historic speech of Bangabandhu came as an obvious guideline for the nation, amid lots of anxieties and thrills prevailing all over the country. As the meeting was announced earlier, the Racecourse Maidan (at present, Suhrawardy Uddyan) was overflowed with millions of people on 7th March, 1971. The speech that Bangabandhu delivered in this gathering is one of the best in world history. His speech included four key demands:

1. lifting of the prevailing martial law;
2. withdrawal of the soldiers to their barracks.
3. inquiry of the mass killing;
4. transfer of power to the elected representatives.

The historic speech of 7 March, 1971 by Bangabandhu

In addition, several more demands were voiced in the speech of Bangabandhu. He declared the closure of all the courts, offices and educational institutions for an indefinite period. The gathering was strictly monitored by the military administration. It was assumed that the declaration of independence by Bangabandhu might result in massive destructions. Therefore, a direct declaration of independence was tacitly left out and it was declared indirectly. In that declaration of independence Bangabandhu said, "I ask my people to set up struggle committees under the leadership of Awami League in every village and every ward to carry out our struggle. You must prepare yourselves with what little you have. Keep in mind, since we have given blood, we will give more of it, we will free the people of this land, *inshallah.* The struggle this time is for our emancipation. The struggle this time is for our independence." He also gave directives to all to get prepared for the struggle of independence and urged them to commit the greatest sacrifice to liberate the country from its enemies. This speech of him was aired from *Swadhin Bangla Betar Kendra* as, *'Bajrokantho'* (Thunder Voice) which inspired the Bangalees to be engaged in the struggle for freedom.

In 2017, the UNESCO recognised 'The Historic March 7, 1971 Speech' of Bangabandhu Sheikh Mujibur Rahman as a world documentary heritage. The speech has been included in the Memory of the World International Register, a list of world's important documentary heritage maintained by the UNESCO. This is for the first time the UNESCO has recognised any such document as a world heritage which was a speech without any script and thus unwritten.

Final Stage of the Non-cooperation Movement

Massive movements started countrywide from the next day of the speech of Bangabandhu on 7 March. The schools and colleges, offices, courts, mills and factories closed down following his directives. The agitated mass started to resist the members of Pakistan army in various places. The realization of taxes and excises was brought to a halt. Under this circumstance, Yahiya Khan appointed Tikka Khan as the Governor of East Pakistan. The government issued a military order and asked all officers and employees to join their workplaces. Despite that the people of East Pakistan continued the non-cooperation movement. The government imposed Martial Law once again on

March 13. On March 14 Zulfiker Ali Bhutto, a leader of West Pakistan, suggested an unrealistic formula to hand over power to the majority parties in East and West Pakistan. However, without paying heed to these, Bangabandhu introduced the 35 points demand on that very day. That included various directives for the mass people to continue the movements.

After the release of the decree of Bangabandhu, Awami League took control of every sector except the army. Comprehending the seriousness of the situation Yahiya Khan came to visit Dhaka on March 15. There he suggested holding a discussion with Bangabandhu on the political crisis. Bangabandhu agreed to take part in the discussion but did not withdraw the non-co-operation movement. The Yahiya-Mujib talk commenced from March 16. Then Zulfiker Ali Bhutto came to Dhaka abruptly and joined the discussion. Meanwhile, on 19 March, Pakistani Army fired at some innocent people at Joydevpur and that incident had its effects on Mujib-Yahiya talks. In fact, the discussion ended up with no results. On March 23, the Republic Day of Pakistan, the flag of independent Bangladesh was hoisted in the houses of this country instead of the flag of Pakistan. On March 24 the leaders of Pakistan tried for the last time to negotiate the conflict. But Yahiya Khan departed Dhaka on the sly leaving the discussion unfinished giving directives to the military force to launch attacks on the unarmed Bangalees.

The Genocide of 25 March

A disgraceful chapter opened up in the history of the Bangalee as well as the world at the midnight of March 25. It is known is "Black Night" at that time, the Pakistan army attacked the unarmed, innocent, freedom loving, common people of East Pakistan and committed indiscriminate killing. Pakistan named that mission 'Operation Searchlight'. Though that operation was launched on March 25, they had planned the attack in the beginning of March. On 18 March Tikka Khan and Rao Forman Ali designed the blue print of the ruthless killing of Bangalees known as 'Operation Searchlight.' The disarmament of the Bangalee soldiers of East Bengal1 Regiment started from March 19 in East Pakistan. On March 20 the government issued an order to surrender weapons. On that very day, the military preparation in Dhaka cantonment was given a complete shape by General Yahiya Khan, his military advisor Hamid Khan, Tikka Khan, General Peerjada, General Omor Faruk and others. During that time 6 to 17 PIA flights

The genocide of 25 March, 1971

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Boeing 707 flew to Dhaka everyday carrying soldiers, arms and amunitions; while ships were anchored Chittagong port loaded with soldiers and weapons. The unloading of weapons and foodstuff from MV Sowat started on March 24 at Chittagong port. When all preparations were made, March 25 was chosen for launching the genocide. Major General Rao Farman Ali was assigned with the main charge of Dhaka city.

Attacks on Dhaka University dormitories started at dead of night. Acts of killing and brutal assaults continued in Jahurul Hoque Hall, Jagannath Hall and Rokeya Hall. Mass killing was taking place in the same fashion in old Dhaka, Kachukhet, Tejgaon, Indira Road, Mirpur, Mohammadpur, inside Dhaka airport, Rayer Bazaar, Ganaktuli, Dhanmondi, Kalabagan, Kathalbagan and other places. Genocide also started in other places of the country.

War of Liberation and Declaration of Independence

Following the commencement of genocide in Dhaka, Bangabandhu declared independence and broadcasted it via wireless. Immediately after hearing the proclamation announced by Bangabandhu, resistance was posed in different districts of Bangladesh including Chittagong. That was the beginning of an uneven war between Pakistani army and Bengalee police, Ansar and common people which is known as the great War of Independence in history.

The declaration of independence was made in English so that the people across the world could understand that. The Bangla version of the declaration is given below:

> **"This may be my last message. From today, Bangladesh is independent. I call upon the people of Bangladesh wherever you might be and with whatever you have, to resist the army of occupation to the last. Your fight must go on until the last soldier of the Pakistan occupation army is expelled from the soil of Bangladesh and final victory is achieved."**
>
> (Constitution of the People's Republic of Bangladesh, Ministry of Law, Judiciary and Parliamentary Affairs, October, 2011, Page- 153)

This declaration of independence was transmitted to everywhere in Bangladesh via the transmitter of the then EPR, telegram and teleprinter. The declaration of independence by Bangabandhu was broadcast at the noon of March 26 once from Chittagong Radio Centre and then again from Kalurghat Radio station 0by M. A. Hannan, a leader of Awami League in Chittagong. The freedom loving people of Bangladesh were moved and inspired by the news of Bangabandhu Sheikh Mujibur Rahman's declaration of independence and it earned immediate support and participation from the Bangalee military, para-military and civil forces. On 27th March Major Ziaur Rahman read out the declaration of independance on behalf of Bangabandhu from the same radio station

Group work: 1. Write down the summary of the declaration of Independence.
2. Specify why did Bangalees start Independence War?

Formation of the Bangladesh Government (Mujibnagar Government)

The oath of Bangladesh Government (Mujibnagar Government)

As the Pakistan military force started genocide on March 25, 1971, the people of East Pakistan posed resistance against them initially without any preparation and organizational movement. In order to administer the liberation war efficiently, the first provisional government of Bangladesh was formed on April 10. The formal swearing in ceremony was held on April 17 at Vaidynathtala in Meherpur district. A large number of local and foreign journalists and other dignitaries attended this ceremony. This government was headed by Bangabandhu Sheikh Mujibur Rahman. The village Vaidynathtala was named Mujibnagar after his name and the provisional government also came to be popularly termed as Mujibnagar Government. However, the aircraft of Pakistan Air Force bombed Mujibnagar and took control of Meherpur just after two hours of formation of this government. Hence, the headquarters of Mujibnagar government was shifted to 8 Theatre Road in Kolkata.

Government of Bangladesh (The Mujibnagar Government)

President	Bangabandhu Sheikh Mujibur Rahman
Vice President	Syed Nazrul Islam (the Acting President, in absence of Bangabandhu, who was in charge of the Commander-in-Chief of the Armed Forces and Muktibahini)
Prime Minister	Tajuddin Ahmad
Finance Minister	Captain M. Mansur Ali
Home, Agriculture, Relief and Rehabilitation Minister	A. H. M. Kamaruzzaman
Foreign, Law and Parliamentary Affairs Minister	Khondokar Moshtaq Ahmed
Commander-in-Chief	Colonel (Rtd.) M. A. G. Osmani
Chief of Staff	Lt. Colonel (Rtd.) Abdur Rob
Deputy Chief of Staff	Group Captain A. K. Khondokar

Administration under the Mujibnagar Government and the War

The Mujibnagar Government included the winners of the 1970-71 elections to the National Assembly and the Provincial Assembly. The main objectives of that government was to lead the war of liberation and earn worldwide support in favour of Bangladesh.

The government ran its administration by the Bangalee officers. It had 12 ministries or divisions. These were Ministry of Defense, Ministry of Foreign Affairs, Ministry of Finance-Industry and Commerce, Cabinet Secretariat, General Administration, Health and Welfare Division, Relief and Rehabilitation Division, Engineering Division, Planning Commission, Control Board for the Youth and Reception camp, etc. Mujibnagar Government established missions of Bangladesh government in the important cities (Kolkata, Delhi, London, Washington, New York, Stockholm) of different countries of the world. These missions tried to run campaigns in favour of Bangladesh and earn support for the government of Bangladesh. The government appointed Justice Abu Sayeed Chowdhury the special envoy. He devoted his service to mobilise public opinion as well as world support in favour of the liberation war. After founding of the Mujibnagar government on 10 April, initiative was taken to form a freedom fighter force including military, civil and mass people to carry out the struggle for independence. On 10 April, the government divided Bangladesh into four military zones and appointed four Sector-Commanders.

This was restructured on April 11 by creating 11 Sectors. Moreover, a number of Sub-Sectors and three Brigade Forces were set up. The Bangalee military officers and soldiers working in Pakistan Army, police, EPR, members of Navy and Air Force joined these forces. Every force consisted of military, guerrilla and ordinary fighters. They were known as Freedom fighters or Muktifouz. People from various professions including students, youths, women, farmers, activists and supporters of political parties, workers joined these forces.

Those fighters, after receiving training in different training camps, entered the country and attacked various military camps or shelters. Besides, the various forces under the government, a number of forces emerged spontaneously within the country. Those forces had valuable contributions in the war against the Pakistani and Razakar forces. The Kaderia Bahini of Tangail is one of the such forces that had significant contributions. The freedom fighters, under the leadership of Mujibnagar government, fought in the battle fields in order to free the country from the grasp of the Pakistanis. Many of them were injured and many others laid down their lives.

Group Work: Identify the activities of the Mujibnagar Government.

Besieged Bangladesh

The Pakistan military force engaged in a fiesta of assault, murder and destructions all over Bangladesh from March 26 to December 16. The main targets of the mass killing venture that started in Dhaka with the code name, 'Operation Searchlight' were the students of this country including the students of Dhaka University and the educated middle class, who used to believe in secular politics and the minority Hindus became the Pakistani rulers believed that the Hindus had certain roles in instigating movements and struggle in East Pakistan and these had all been patronized by India.

Though Pakistan army was scheduled to start their operation at the 'zero hour' of March 25, the army left cantonment at about half past eleven at night for pre-determined destinations. The Pakistani force started widespread operation all over the country including Dhaka. They attacked the Zahurul Haque Hall, Salimullah Muslim Hall, Jagannath Hall, Rokeya Hall and in the residential buildings of many teachers and killed many of them. They attacked with tanks, cannons and machine guns in different areas of Dhaka including Rajarbag Police Line and the EPR (East Pakistan Rifles), at present BGB (Border Guard of Bangladesh) headquarters at Pilkhana. Thus, the most atrocious genocide in the history began. Being inspired by the March 7 speech of Bangabandhu, people made attempts to put barricades on the streets of Dhaka. The EPR and Police forces showed resistance with boundless bravery. But the Pakistani army equipped with modern weapons modern their way into that resistance with ease.

It can be assumed from the malicious mass killing, assaults and the demolition inflicted on the Hindu community living at Nawabpur, Tatibazar and Sakharibazar areas in Old Dhaka that Pakistani rulers had a more hostile attitude towards them. In the eye of West Pakistani rulers, Hindus were synonymous to Awami League supporters and they were considered threats to the unity of the sacred Pakistan. It was also thought that they were backed and patronized by India. The acts of mass destruction and violence towards women out of such blind convictions revealed the extreme anti-Hindu feelings, animosity and dreadful detestation of the Pakistan army. Due to the abrupt nature of the attack, the innocent and helpless city dwellers had no measures to defend themselves.

Dhaka University became the target of the wrath of the Pakistan Army due to its anti-govememnt movements. Hundreds of students were slaughtered along with professor Gobinda Chandra Dev, Dr. Muniruzzaman. Dr. Jyotirmoy Guha Thakurta suffered bullet injury and died after two days in Dhaka Medical College. The situation in old Dhaka, especially, in Hindu dwelling areas of Sakharibazar, Tatibazar was disastrous. The residents of Dhaka city could not think, even in their dreams, of the barbarous, brutal and mischievous bluster that was awaiting for them. The city of Dhaka turned into a dome of the dead. One could hear only the lament and cry of the distressed human race.

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Pakistan army did not confine themselves within Dhaka city, but spread out to the far off villages. The intrusive Pakistan force and their collaborators killed 30 lakh Bangalees and more than two and half lakh of mothers and sisters fell to their cruel lust. In order to make this country intellectually barren, the Pak army cruelly annihilated the eminent writers, artists, poets, journalists, physicians and engineers in a planned way.

The Rajakars, Al-Badr, Al-Shams and Peace Committee lent their hands to Pakistan army in their act of molestation, execution, setting fire, looting, etc. Those people of this land who used to work as the collaborators of the Pakistani military regime are known as anti-liberation force. Mainly the supporters of Jamaet-i-Islami, Muslim League, Nezam-e- Islami, East Pakistan Council Muslim League, etc. were active against the war of liberation. These parties also took part and assisted in anti-human crimes.

The Evil Activities of the Anti-War Forces

The Rajakar (Rejakar) was the voluntary force organised by the Pakistani government. In June, 1971 Lieutenant General Tikka Khan promulgated the 'East Pakistan Rajakar Ordinance'. At the beginning this force was composed of the Ansars and the Mujahids. Later many pro-Pakistani people joined that force. General Neazi played important role in establishing this force. The Rajakars were trained for one week. They were trained by Pakistan army. They fought against the freedom fighters as the associates of Pakistani force. Besides Rajakar force, there was another ferocious force called Al-Badr. The Al-Badr force was composed of the members of Islami Chatro Sangho, the students wing of Jamaet-e-Islami. The Al-Shams force was formed with the leaders and activists of other pro-Islamic students' organizations. The Al-Badr force was assigned with the main task of executing the Bangalee intelligensia. Therefore, this force was very fearful and atrocious in nature. The former Amir of Jamat-e-Islami, Motiur Rahman Nizami (convicted as commiting crimes against humanity during Liberation War) was the chief of Al-Badr force. Another organization that came into being to oppose the liberation war was the 'Peace Committee'. Peace Committee was formed all over the country including Dhaka, the capital city. Having the Governor General of Pakistan Tikka Khan as its patron, the peace committee got expanded with the support and participation of different parties such as Jamat-e-Islami,Council Muslim League, Jamat-i- Olama-Islam, Muslim League, etc. This organization acted as the most loyal subordinate for the tortures, atrocities, and genocides committed by the occupant force. The 'Dhaka Nagarik Peace Committee' was formed with Khaza Khoeruddin, the President of Council Muslim League as the Convener. Leaders of Jamat-e-Islami Golam Azam, Moulavi Farid Ahammad, A.S.M. Solaiman and so on were in this Committee.

The Pakistan army wanted to destroy all the resources and institutions of Bangladesh as per the, 'scorched earth policy'. For this reason educational institutes, shops and

stores, houses and buildings, hospitals, mosques, temples-nothing was left form their attack. Their goal was to take control of this land by murde ing the people of this territory. Some local collaborators assisted the Pakistanis to carry on such anti-human offenses.

Individual Work: Who were the collaborators of the Pakistani force? What role did they play in the genocide and torture in association with the Pakistani force?

Liberation War and Different Organizations

The great war of liberation is the outcome of long political movements and struggles. It is likely that difference of opinions among the political parties regarding the liberation war is evident. Though the majority of the leftist political parties were in favour of the liberation war, a certain faction was against it. On the other hand, the Islamic political parties having faiths in Pakistani ideology not only opposed the war of liberation but also helped the Pakistani forces in violence, torture and genocide and directly participated in such acts. Awami League is the party that led the war of liberation. The first Bangladesh government that was formed with Bangabandhu as the

Meeting of the Advisory Committee of Bangladesh Government at Mujibnagar during Liberation War

President and Tajuddin Ahmed as the Prime Minister led the war of liberation with much efficiency, skill and foresightedness. In the first week of September, 1971, Awami League formed an advisory council with the like-minded leftist parties. Members included in that committee were: Maulana Abdul Hamid Khan Bhasani (NAP-Bhasani), Moni Singh (Bangladesh Communist Party), Monoronjon Dhor (Bangladesh National Congress), Professor Muzaffar Ahmed (NAP-Muzaffar) and from Awamil League Tajuddin Ahmed, the Prime Minister, and Khondokar Moshtaq Ahmed, the Foreign Minister. However, Purba Pakistan Communist Party under the leadership of Mohammad Toaha known as a pro-Pieking politician and the Purba Baglar Communist Party (Motin-Alauddin) were against the liberation war.

The torture, aggression and massacre done by the Pakistan army and their local collaborators made the people of this country more united. People from every section of the society such as students, farmers, workers, women, teachers, poets, journalists, physicians and artists joined the struggle for freedom.

Students

Among the freedom fighters, students were the highest in number. The students were the forerunners in demonstrating initial resistance against the Pakistani force at different areas of the country. Even the school going adolescents took part in the war of liberation along with the college and university students. They crossed the border to get war training. Government of Bangladesh which was in charge of leading the war of liberation provided with the arms and training for the students and youths. In most cases, equipped with only three weeks of training and light weapons, the freedom fighters chased the enemies stirred by unlimited courage, motivation and patriotic zeals.

Students in Liberation Movement

Farmers

The farmers had glorious contributions to the war of liberation. They were ready to make any sacrifice in order to achieve freedom. They acted as dedicated individuals in each attack towards the enemies. They were not concerned with personal gain or loss. They had just one goal-to achieve freedom at any cost.

Women

The women played a glorious role in the liberation war. Women, especially the female students participated spontaneously in the Sangram Parishad that was formed in the very beginning of March, 1971 in each region. Women had valuable contributions beside the males in liberating the country. During the nine months of war thousands of

Women in Liberation Movement

mothers and sisters fell victim to the torture of Pakistan army. Bangabandhu, with the affection of a father, addressed them as 'Birangana'. In addition to that a huge number of women helped the freedom fighters in many ways by providing shelter, food, nursing and hiding weapons even at the risks of their own lives. Even the instances of women taking part in direct battles are not less in number. As a result, two women have been awarded the title 'Bir Protik' in recognition of their gallantry in the liberation war. One of them is Taramon Bibi and another person is Dr. Sitara Begum. Many more women freedom fighters faced the Pakistani forces in the battle fields all over the country.

Mass Media

The role of mass media in the liberation war of Bangladesh is boundless. Newspapers and Swadhin Bangla Betar Kendro played the leading role in this respect. The artists and cultural activists of Chittagong Betar introduced the Swadhin Bangla Betar Kendro on 26 March. Later it was run under the supervision of Mujibnagar Government. Swadhin Bangla Betar Kendro inspired common people to take part in the war by broadcasting news bulletins, patriotic songs, heroic tales of the freedom fighters, various incidents of battlefield, etc.Thus, it paved the way of victory by encouraging the freedom fighters. Besides, the newspaper published under the supervision of the transmission cell of the Mujibnagar government played a special role in this respect.

Expatriate Bangalees

The expatriate Bangalees extended their helping hands to the liberation war in various ways. In different countries they collected funds for the liberation war. They rushed to the members of parliaments to earn support for Bangladesh, sent delegates to various international organizations, appealed to the government not to supply Pakistan with arms and ammunition. In these respect, the role of the expatriate Bangalees in Britain deserves worth mentioning. They worked in order to create public opinion in favour of the liberation war.

Artists-Writers-Intellectuals

The main driving force behind the liberation war was the mass people. However, the contributions of artists, writers, intellectuals and different cultural activists in motivating people during war were much commendable. They helped the freedom fighters in various ways even at the risks of their own lives. Writing in newspapers, the news bulletins of Swadhin Bangla Betar Kendro, patriotic songs, liberation war based songs, recitation of poems, plays and talks on the theme of liberation war, the very popular 'Charampatra' programme of M. R. Akter Mukul and 'Jallader Darbar' etc. helped the liberation war much to go ahead. These helped the freedom fighters sustain emotional and moral strengths in the battlefields, provided courage and ignited

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indomitable spirits among people against their rivals. The Pakistani force exterminated countless gifted personalities including composer Altaf Mahmood, Journalists Sirajuddin Hossain, Selina Parvin, Physician Dr. Fazle Rabbi, teacher of Dhaka University Ghiyasuddin Ahmed and so on. This country became free from the enemies paying the price of these lives.

Mass People

It was possible to achieve independence by the Bangalee in just nine months due to the help and co-operation of the common people and their sincere craving for independence. Everyone, except some few collaborators of Pakistani invading force took part in the liberation war in some way or other. The common people gave the freedom fighters shelters, helped them with information on the positions and movements of their opponents, supplied food and medicine, did nursing and gave information. People from small tribal groups also took part in the liberation war of Bangladesh alongside common people. Many of them became martyrs in the liberation war. The number of common people was more among the thirty lakh martyrs of our liberation war. Our independent map, the red and green flag have been achieved in exchange of their blood.

Contributions of Political Figures in Achieving Independence

The contribution of the political figures in achieving the independence of Bangladesh is never-ending. The political leaders of different parties sacrificed a lot for accomplishing of the independence of Bangladesh. They put up with much humiliation and torture. The politicians continued their political movements from the beginning of the struggle for independence with their life at risk.

Bangabandhu Sheikh Mujibur Rahman

Bangabandhu Sheikh Mujibur Rahman

Bangabandhu Sheikh Mujibur Rahman was the main leader of the struggle for independence of Bangladesh. Throughout his life, his activities, movements and struggles were all deliberated to the cause of the freedom of the Bangalees. In 1948 Students League in 1948 and East Pakistan Awami Muslim League was founded on 23 June, 1949 in a conference at Rose Garden, Dhaka. Maulana Abdul Hamid Khan Bhasani became the party President, Shamsul Haque from Tangail became the Secretary General and Bangabandhu Sheikh Mujibur Rahman and Khondaker Mostaq Ahmad became the Jo nt Secretary in 1955 keeping secularism as the prime ideal, the name of the party was modified as East Pakistan Awami League. Later this political party became the major political party of the Bangalee under the Leadership of Bangabandhu.

He played a crucial role in the language movements of '48 and '52 . He was among the first group of people who were imprisoned following the Language Movement. His voice was always loud, be it in the parliament or in the streets. The Father of the Nation Bangabandhu played invincible role in the election of the United Front in 1954, the recognition of Bangla as the state language by the constitution in 1956, the movement against the military rules of Ayub Khan in 1958, placing of the 'Six Points demands for our sustenance', the Six Points movement in 1966, the mass uprising of 1969, the unprecedented win of Awami League in the General Election of 1970 and the proclamation of independence from the non-co-operation movement and the achievement of independence in 1971.

He spent 12 years in prison out of the 24 years of the Pakistan regime. When, on March 25 the Pakistani occupying force launched crackdown on the innocent Bengalees, he proclaimed independence candidly on the early hour of March 26 (after 12 a.m. of 25 March). Following the course of struggle, he called for the liberation war in his momentous speech on March 7. It was in his name that our war of liberation was carried out. He was the Commander-in-Chief of the war of liberation and the President of the Mujibnagar Government. We have got our independence owing to his sturdy and uncompromising leadership. Bangabandhu Sheikh Mujibur Rahman is the great leader of our freedom and the architect of independent Bangladesh.

Tajuddin Ahmad

Tajuddin Ahmad

Tajuddin Ahmad was the General Secretary of Awami League during the war of liberation. He was a loyal and close companion of Bangabandhu Sheikh Mujibur Rahman. This great leader shouldered the responsibility of Prime Minister of the Mujibnagar Government (April 10, 1971) which was formed to lead the liberation war. He announced the formation of Mujibnagar Government through a radio speech on April 11, 1971. In absence of Bangabandhu, he led the liberation war successfully. He was the Convenor of the Committee formed to regulate the liberation war. His name is closely integrated with the history of the liberation war in Bangladesh.

Sayed Nazrul Islam

Syed Nazrul Islam

Syed Nazrul Islam was one of the prime leaders of Awami League. He was the Vice-President of the Mujibnagar Government during the liberation war. Syed Nazrul Islam took on the charge of Acting President in absence of Bangabandhu. In 1971, he urged all concerned to make the liberation war vigorous and successful. Syed Nazrul Islam was one of the organizers and directors of liberation war.

Captain M. Mansur Ali

Captain M. Mansur Ali

Captain M. Mansur Ali was a prime leader of Awami League and a close aide of Bangabandhu. He was the Finance Minister of the Mujibnagar Government during liberation war. He was in charge of ensuring funds needed for food, clothes, arms and training during liberation war. He carried out those responsibilities successfully.

A. H. M. Kamaruzzaman

A.H.M. Kamaruzzaman

A. H. M.Kamaruzzaman is another top ranked leader of Awami League. He was the Minister for Home, Relief and Rehabilitation of the government during the liberation war. At that time he carried out important tasks of collecting reliefs for thousands of people taking refugee in India, distribution of reliefs in relief camps and later on arranging rehabilitation for the refugees. He had endless contributions to the liberation war and achievement of the independence of Bangladesh.

Other Leaders

Maulana Abdul Hamid Khan Bhasani

Among other leaders the role of Maulana Abdul Hamid Khan Bhasani in achieving the independence is worth mentioning. He played significant roles in the movement demanding for acquittal of Bangabandhu of the historic Agartola Case (1968-69) and in the mass uprising of 1969. Staying in India during the liberation war, he urged different nations to extend their support for and stand beside Bangladesh. Besides him, Professor Mozaffar Ahmed (NAP-Mozaffar) and Comrade Moni Singh of Communist Party played important roles in the liberation war. These three leaders were members of the committee that was formed to lead the war of liberation efficiently.

The Role of World Opinion and of Different Countries in the Liberation War

The heinous horror caused by the occupying Pakistani armed forces in 1971 stirred the world conscience. The world mandate came around to protest the acts of ransacking, arson, rapes and extermination committed by the Pakistan forces and their anti-liberation native collaborators. Different countries condemned and protested and conveyed supports to the liberation war. The world voice became louder to protest the acts of the dark night of March 25 and the brutal atrocities afterwards. People from all over the world conferred their support to the liberation war of Bangladesh.

Role of India

India, the closest neighboring country, gave support to the liberation war of Bangladesh directly. India effectively exposed to the people around the world the brutal massacre on the dark night of March 25, 1971 and the heinous genocide, ransacking and destructions committed by the Pakistani occupying forces throughout the next nine months. The name of the then Indian Prime Minister Indira Gandhi is closely associated with the history of the independence of Bangladesh. Through her enduring efforts and initiatives, she was the first to present the liberation war of Bangladesh to the international community.

The people and government of India helped nearly one crore of refugees by providing them with shelter, food, clothes and medical treatments as well as giving arms and training to the freedom fighters. Towards the end of the liberation war of Bangladesh, on December 3, 1971, Pakistan launched air attacks on India. In the backdrop of Pakistan's attack, the governments of Bangladesh and India formed the Joint Command consisting of Mukti Bahini and Indian Army. Bhutan and India gave at first recognition to Bangladesh as an Independent state on December 6, 1971. Many Indian soldiers laid down their lives during the liberation war of Bangladesh.

Role of the Soviet Union and the Communist States: After India, the highest contributions to the liberation war of Bangladesh was made by the then Soviet Union (Now, Russia). The Soviet Head of the Sate, Nikita Khrushchev urged the Pakistan President Yahiya Khan to put an end to the genocide, blazing of public property and atrocities towards women in Bangladesh by Pakistan forces. He also asked Yahiya Khan to transfer power to the elected representatives of Bangladesh. The Soviet newspapers and media helped create the global mandate by publishing stories on the barbarousness of Pakistani forces in Bangladesh and the advancements of the liberation war. Soviet Union exercised 'veto' to discard the proposal of putting an end to the war which was put forwarded by the United States in favour of Pakistan. The socialist countries of that time such as, Cuba, Yugoslavia, Poland, Hungary, Bulgaria, Czechoslovakia, East Germany, etc. also supported the liberation war of Bangladesh.

Role of Great Britain, Western World and Other Countries : Starting from the post-election period of 1970 to the days of liberation war in 1971, the media of Britain, especially, BBC and the newspapers published from London made the people of the world aware of the brutality of Pakistani occupying force, the resistance and struggles of the Bangalees, the miserable conditions of the refugees sheltered in India, the genocide of Pakistani forces and the developments of liberation war. The British Government was also very compassionate towards our liberation war. It may be mentioned that London was the main centre abroad for the campaigning in favour of liberation war. West Germany, France, Italy, Japan and Canada helped formation of world mandate against the Pakistani forces. Iraq supported the cause of the liberation

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war of Bangladesh. The people of the United States, media and many Congressmen were vocal in creating opinion in favour of the liberation war of this country. However, the US goverment, China, Iran, Saudi Arabia and other muslim countries in the middle East were against the liberation war of Bangladesh. Yet, the London-born noted singer George Harrison performed songs on the acts against humanity during the liberation war of Bangladesh in front of a crowd of 40,000 in New York in the United States to create awareness in favour of the liberation war.

Role of the United Nations: The main aim and objective of the United Nations is to protect world peace and security. When Yahiya Khan was busy annihilating the Banglaees instead of handing over power to the elected public representatives, the United Nations played the role of almost a silent observer. The United Nations could not take any step against the heinous atrocities and violation of fundamental human rights.

The Emergence of Independent Bangladesh

Surrender of the Pakistan Army

The liberation war of Bangladesh is a very significant chapter in world history. Bangladesh was the first country in the third world which achieved independence through an armed struggle.

India contributed and helped us a lot from the beginning of the liberation war. Particularly on November 21, 1971, the formation of the 'Allied Forces' combining the Mukti Bahini and the Indian Forces was a very significant event. The war intensified after Pakistan attacked India on December 03. Indian Army, Air Force and navy also participated in the war along with the liberation force of Bangladesh from December 6 to 16.

As a result of a strong planned attack the occupying Pakistani force was defeated morally before the formal surrender. At last the commander of the Eastern Command of Pakistani Army Lieutenant General Ameer Abdullah Khan Niazi surrendered along with 93 thousand Pakistani soldiers to Lieutenant General Jagjit Singh Arora, the Commander of the Eastern Command of the Indian Army at thirty one minutes past four in the afternoon of December 16, 1971. Group Captain A. K. Khondakar represented the Bangladesh Government. The achievement of this momentous independence came as a result of three million martyrs, limitless sufferings of lakhs of women, torture and sacrifice of the Bengalees. Thus independent, sovereign State-People's Republic of Bangladesh has achieved a proud position in the world map.

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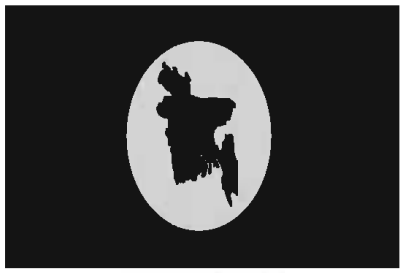
The History of the Name of Bangladesh

We know that the name of our country is Bangladesh. However, the constitutional name of Bangladesh is People's Republic of Bangladesh. There is a history behind this name that we need to know.In fact, the land boundary of a nation is closely related to the naming of any country. The land boundary of Bangladesh changed time to time.

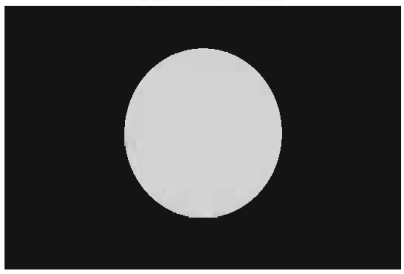
It has been discussed in the previous chapters how Bangladesh was divided in various localities in the ancient and middle ages. Mahabharata and in the writings of historian Ptolemy refer to the name of Bengal. Much later in 1342 Shamsuddin Illiyas Shah established independent Bengal for the first time uniting three centers of Bengal like Lakhnauti or Laxmanaboti (Gour), Satgaon (Rarh) and Sonargaon (Bengal). This independence existed for 200 years. The titles of Illiyas Shah were 'Shah-E Bangla', 'Shah-E Bangalian', and 'Sultan-E- Bangala'. From that time the whole Bengal region came to be known as 'Bangala'. Its capital was Sonargaon. Bengal got the identity of 'Subah Bangla' during the era of the Mughal Empire when Akbar was the Emperor. But the Europeans, particularly the Portoguese named this region 'Bangala'. But the English called it 'Bengal'.

During the rule of the East India company a separate province was made with the name Bengal. Bihar, Odisha, and Choto Nagpur were the parts of Bengal. Later in 1905 another new province was formed with the name 'East Bengal and Assam' with East Bengal and Assam of India. In the context of movements the proposal for the partition of Bengal was nullified by the English government after six years. After the end of the British rule in 194 7 West Bengal was included in India and East Bengal in Pakistan. Even in the Pakistan days today's Bangladesh was known as East Bengal. When the Pakistani government renamed East Bengal to East Pakistan, Bangabandhu protested it. Bangabandhu said, "The name Bengal has a long history and tradition. So, the attitude of the people of this region should be taken by a referendum before changing its name". Bangladesh found its position in the world map after a great blood-shedding liberation war in 1971.

History Of the National Flag



The National Flag



The present national flag

The national flag of Bangladesh is the symbol of our pride and dignity. The people of this country achieved this red-green flag through an ocean of blood and a lot of sacrifice. The green rectangle is the symbol of the green nature of Bangladesh and red circle stands for the blood sacrificed by the martyrs in the liberation war. The flag that was used during the Liberation War in 1971 had a map of Bangladesh on its red circle. With this map in the flag, the emergance of a new country named Bangladesh was made clear to the whole world. The flag with a map of Bangladesh made us organized, focused and united.

The design of the national flag was made under the direction of Chatra League Leader Serajul Alam. Other responsible persons for making the flag were A.S.M. Abdur Rab, Shajahan Siraj, Kaji Aref Ahamd, Monirul Islam, Hasanul Haque Inu, Shiva Narayan Das and kamrul Alam khan khasru. The decision of the making of the flag was done very confidentially in room number 116 of Zahurul Haque Hall (the then Iqubal Hall) in Dhaka University in the midnight of June 06, 1970. The National flag was sewed at Pak Fashion Tailors situated at Balaka Building.

When the whole country was turbulent in the burning March 2 in 1971, students leader A.S.M. Abdur Rab hoisted the flag of Bangladesh for the first time at the west gate of Arts Building of Dhaka University. It was like refusing Pakistan state before the formal declaration of independence of Bangladesh. In the meantime, non-cooperation movement had already started at the call of Bangabandhu. An unpredictable thing happened on March 23 which was also the Republic day of Pakistan.

National flag of Pakistan was burned in different towns including Dhaka. Bangladeshi national flag was hoisted on many buildings. The refused flag of Pakistan could return no more. Three million martyrs sacrificed their lives to save the dignity of the national flag. After the independence Bangabandhu gave artist Kamrul Hasan to finalise the design of the national flag. Our national flag got the present design in the hands of artist Kamrul Hasan.

National flag is the symbol of a nation's hopes and desires. The dignity and honour of the country is integrated with the dignity and honour of its national flag. It is our sacred duty to defend the dignity of this flag as the citizen of Bangladesh.

Individual Work: Mark the reasons behind the comment— 'National flag is the symbol of the sovereignty of Bangladesh'.

History Of the National Anthem

Rabindranath Tagore

Amar shonar Bangla / Ami tomae bhalobashi (My Bengal of Gold / I love you.) is our national anthem. In 1905 the British government tried to divide Bengal for creating a new province 'The East Bengal and Assam'. In its consequence Rabindranath Tagore composed this song in 1906. In the first two decades of the twentieth century this song was very much popular during the Swadeshi movement. The song was sung in a public meeting in Dhaka on January 3, 1971 and again in another public meeting organized by Chatra League and Sramik League on March 3, 1971. The song was sung in the Race Course Ground (presently Suhrawardi Uddan) before the historical March 7 speech made by Bangabandhu Sheikh Mujibur Rahman. Exiled Mujibnagar Government recognized the song as the national anthem and it was regularly broadcasted from Swadhin Bangla Betar Kendra. After the liberation the song 'Amar Sonar Bangla' was declared as national anthem of the People's Republic of Bangladesh by the constitution (article 4.1). It was suggested that the first ten lines of the song should be sung vocally and the first four lines should be played on instruments.

The National Anthem of Bangladesh

Bangla Lyrics	English Translation
Amar shonar Bangla, Ami tomae bhalobashi.	My Bengal of Gold, I love you.
Chirodin tomar akash,Tomar batash Amar prane bajae bashi.	Forever your skies, Your air set my heart in tune As if it were a flute.
O ma, Phagune tor amer bone Ghrane pagol kare, Mori hae, hae re–	In spring, O mother mine, The fragrance from your mango groves Makes me wild with joy, Ah, what a thrill!

O ma,Oghrane tor bhôra khete Ami ki dekhechhi modhur hashi.	In autumn, O mother mine, In the full blossomed paddy fields I have seen spread all over sweet smiles.
Ki shobha, ki chhaea go, Ki sneho, ki maya go– Ki achol bichhaeechho Boter mule, Nodir kule kule!	Ah, what a beauty, what shades, What an affection, and what a tenderness! What a quilt have you spread At the feet of banyan trees And along the banks of rivers!
Ma, tor mukher bani Amar kane lage, Shudhar moto, Mori hae, hae re– Ma, tor bodonkhani molin hole, Ami noeon jole bhashi.	O mother mine, words from your lips Are like nectar to my ears. Ah, what a thrill! If sadness, O mother mine, Casts a gloom on your face, My eyes are filled with tears!

Formalities of Playing National Anthem

a. Full national anthem will be sung on special occasions like the Independence Day, the Victory Day and the Martyrs Day.

b. Full national anthem will be sung in the functions where the President/the Prime Minister will be the chief guest at the moments of their arrival and departure.

c. Full national anthem will be sung during the Guard of Honour ceremony for a visiting Head of the State at the time of saluting the Head of State. In such ceremonies the national anthem of the visitor's state will be sung first and the national anthem of Bangladesh will be sung afterwards. But only the first four lines will be sung if the guest is the Head of the Government, not the Head of the State.

d. Only first four lines of the national anthem will be sung in foreign embassies in Bangladesh. In such a function the national anthem of Bangladesh will be sung first and the national anthem of the concerned state will be sung afterwards.

e. The national anthem of Bangladesh will be played in other ceremonies or special ceremonies or in public meetings of the President, the Prime Minister or the diplomatic missions as per the approved rules.

National Monumentals

National Martyrs Memorial

Jatiya Smritisoudha was built in order to glorify the immortal memories of millions of martyrs in the war of liberation. It is situated in Savar, 35 kilometers away from Dhaka in the north-west. Architect Moinul Islam designed this mausoleum. The pick of the mausoleum is 150 feet high with seven pairs of triangular walls rising step by step in order of small to big.

National Martyr Memorial

Various objects were used to increase the beauty and gravity of the mausoleum. In order to reach the main pulpit of it, one has to walk a long undulating way, pavement and a bridge upon an artificial lake. All these are indeed the symbols of various movements and struggles of our movement for liberation. There is a mass graveyard beside the place where lie many who sacrificed their valuable lives for our independence. Seven pairs of walls in the main mausoleum practically symbolize the proud struggles of the Bangalees. These political events were 1952, 1954, 1956, 1962, 1966, 1969, and 1971. In fact, the history of our struggles for independence are located in these seven important years. The Bangalees were successful to achieve independence from the chain of domination through the events happened between 1952 to 1971. The National Mausoleum again and again reminds us those great martyrs. The construction of the National Mausoleum started in 1972 and was completed in 1982 in three phases. The Mausoleum is the symbol of the pride, boast and dignity of the Bangalees.

Oporajeo Bangla

Oporajeo Bangla is the symbol of the protesting attitude of the Bangalees and the spirit of the freedom fighters. It was constructed in the Arts building premise in Dhaka University on a six feet high pulpit. The main sculpture is twelve feet high, eight feet wide and six feet in radius. The students community contributed a lot in all movements and struggles for democracy. Oporajeo Bangla was built in order to immortalize the proud sacrifice of the students in all struggles from the Language Movement of 52 to the liberation war of '71. Freedom fighter and sculptor Khaled Abdullah made this sculpture. Its construction continued from 1973 to 1979. The structure of three young uncommonly brave freedom fighters has been reflected in this sculpture in a very

Oporajeo Bangla

skilled manner. Two young freedoms fighters stand for the determination to face the enemy and the young girl with a first-aid bag stands for the services rendered to the injured freedom fighters during the liberation war. Oporajeo Bangla will ever remain as a source of inspiration for the students community of Bangladesh.

Mujibnagar Smritisoudha (Mujibnagar Monument)

This monumental structure was built in Meherpur in Kustia District in order to honour the memory of the Mujibnagar Government which led the liberation war. The stucture has 24 triangular walls gradually becoming higher making the highest at the last. These 24 triangular walls are the symbol of twenty four years of exploitation of the colonial Pakistani rule. The people of this country gradually organized themselves in order to assert their rights since 1947. At a stage they freed their country by dint of strong will and determination. The first government of independent Bangladesh first took oath here. Its architect was Tanveer Karim.

Mujibnagar Smritisoudha

Budhdhijibi Smritisoudha (The Intellectuals Mausoleum)

As a part of the conspiracy to make Bangalees meritless innumerable intellectuals were killed during the liberation war. The Rajakar and the Al-badr forces helped the Pakistan Army to kill these intellectuals brutally. Two days prior to the final defeat the Pakistan Army killed innumerable intellectuals on December 14. In order to immortalize their memory Budhdhijibi Smriti Soudha (The Intellectuals Mausoleum) was built in Mirpur in Dhaka . Its architect was Mustafa Ali Quddas. Its construction completed in 1972.

Budhdhijibi Smriti Soudha

Shikha Chironton (Flame Elernal)

Shikha Chironton (Flame Elernal) was built in the Suharawardy Uddayan on March 26, 1997 to immortalize the memorable martyrs who sacrificed their lives in the Liberation war. Bangabandhu called for the 'struggles for independence and freedom' from this place on March 07 1971. The important thing is that the occupying Pakistan Army surrendered on December 16 in Suhrawardy Uddayan after a nine months bloodshed in the war. Shikha Chironton was founded to celebrate the silver jubilee of the independence of Bangladesh.

Shikha Chironton

Rayer Bazar Bodhyobhoomi (Rayer Bazar Scaffold)

Rayer Bazar Bodhyo Bhoomi

At the time of Liberation war the Pakistan Army and their allies in Bangladesh killed millions of people. Mass graveyards and scaffolds were scattered all over the country. In 1971 the Rayer Bazar area in Dhaka was very calm and quiet. In that time, this area was almost desolate. The area covers some three kilometers from Kalu Shah Pukurpar to Goal Masjid. Rayer Bazar became a scaffold from the month of March. Not only people were killed here but also innumerable dead bodies were brought to this place. People living here did not dare to move around the brick field of this place. Rayer Bazar Bodhyobhoomi was discovered on December 18, 1971. A huge number of rotten and deformed dead bodies were recovered from the holes of this scaffold. The best sons of the country were killed here brutally. Among them the dead bodies of professors, journalists, writers, physicians were majority in number. Razakars and Al-Badrs played a major role in the killing of the intellectuals. Dead bodies found here were so much deformed that they could not be identified. Yet only a few number of dead bodies of the intellectuals like Professor Munir Chowdhury, Journalist Selina Parvin, Dr. Fazle Rabbi, eminent eye specialist Dr. Alim Chowdhury and some others could be identified.

Exercise Questions

Multiple choice questions

1. How many seats did Awami League bag in the provincial election of East Pakistan in 1970?

a. 167 b. 198

c. 267 d. 298

2. Swadhin Bangla Chatra Sangram Parishad was organized–

i. for delaying to transfer power to the elected peoples representatives.

ii. for withholding the National Assembly session;

iii. for increasing admission fees in the university.

Which of the followings is correct?

a. i and ii b. i and iii

c. ii and iii d. i, ii, and iii

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Read the stimulator and answer to the question nos. 3 and 4

State 'B' extended its help with shelter, food, clothes and medical aid to the tortured and homeless people of the state 'A' in their rational struggle for freedom from their rulers and focused their miseries to the world community.

3. Which of the states played the role of the stimulator like state 'B' during the liberation war of Bangladesh in 1971?

a. China
b. India
c. Nepal
d. Myanmar

4. As a result of the measures taken by that country –

i. independence was hastened;
ii. human rights were defended;
iii. The image of torture in Bangladesh was exposed to the external world.

Which of the followings is correct?

a. i and ii
b. i and iii
c. ii and iii
d. i, ii and iii

Creative Questions

1. Abraham Lincoln, the pioneer of the modem democratic world is a memorable name in the history of democracy. His kindness, simplicity, wit, oration and soft manners placed him on the seat of an ideal man in the world. He left an unparallel mark in politics. Thus he became the President of America from a struggling individual. He freed the humanity from the cruelty of the selfish people. His historical speech for the people aspiring for democracy and freedom "Government of the people, by the people, for the people" has immortalized him even today.

   a. What was the name of the Prime Minister in the Mujibnagar Government?
   b. What does " Operation Searchlight" mean?
   c. Which political leader reflects the characteristics and activities of Abraham Lincoln as narrated above? Explain.
   d. We achieved our independence for the strong and uncompromising lesdership of that leader in Question no. C. Explain.

Chapter Fourteen

The Reign of Bangabandhu Sheikh Mujibur Rahman (1972-1975)

Bangabandhu Sheikh Mujibur Rahman declared the Independence of Bangladesh in 1971. After the declaration of independence, Pakistan army arrested Bangabandhu on the first hour of March 26 in 1971 and took him to West Pakistan. He was a prisoner for nine months during the Liberation War. Pakistan government started his trial on the charge of treason at a military court. In a travesty of judgement, he was sentenced to be hanged. Bangabandhu was still a prisoner in a Pakistani jail even after the final victory on December 16 1971. His countrymen even did not know whether he was alive. People all over the country were deeply anxious about Bangabandhu. There was eager waiting for the great leader's coming back to his people. At last, Bangabandhu returned to his country on 10th January 1972. This chapter discusses the important events of Bangabandhu's reign.

At the end of this chapter we

- can describe the reconstruction activities of the war-torn country;
- can explain the background of the framing of the constitution;
- can describe the important events in Bangabandhu's reign;
- will be respectful to the constitution of the country.

Bangabandhu's Return to Country (Swadesh Protyabartan)

Bangabandhu was flown direct to London by a special plane of Pakistani force before his return to homeland on January 10, 1972. After that, he came to Dhaka via Delhi by a British Royal Comet aircraft. At Dhaka, he was offered an unprecedented welcome. He was adorned in love. He broke into tears and so did the people. People's emotion driven congratulations to the undisputed leader was spontaneous. Millions of people gathered on the way from the old airport to the Race Course Maidan (at present Suhrawardy Uddan) at Ramnajust to have a glimpse of the popular leader.

At the Race Course Maidan, which is known as *Suhrawardy Udyan* Bangabandhu gave a guideline in his speech on the emergency duties and the policy issues regarding a newly liberated country. He directed openly on the reconstruction of the war-torn country, the recognition of Bangladesh as a new country by other countries of the world and on the nature of the state Bangladesh. He said, 'Bangladesh will be an ideal state and it would not be founded on any particular religion. The foundation of the country will be democracy, socialism, Bangalee nationalism and secularism.'

Bangabandhu's return to homeland on 10 January, 1972

Parliamentary System of Government

Bangabandhu Sheikh Mujibur Rahman was the President of the government of Bangladesh from the beginning of the War of Liberation. But in that time, no final decision was taken regarding the due the nature of the government. The next day of homecoming, on 11 January, 1972 Bangabandhu had a long discussion at the cabinet meeting and made the 'Temporary Constitution Ordancance' to introduce the parliamentary system of government in the country. On 12 January Bangabandhu Sheikh Mujibur Rahman was sworn in as the President by Chief Justice Abu Sadat Mohammad Sayem and instantly resigned to take over as the Prime Minister. Justice Abu Syed Choudhury was appointed President on the same day.

These arrangements indicate his profound trust in parliamentary democracy. The government of Bangladesh was led by Bangabandhu from 12 January, 1972 to 15 August, 1975. This government had the opportunity to perform only for three years, seven months and three days. He made a unique contribution to build up the country from the heap of destruction done by Pakistani invading army. He did his best to build a glorious image of the country in the world through attaining international recognition in this very brief period of his tenure.

War torn Bangladesh

The post-war condition of Bangladesh was simply horrible. Bangabandhu's government started literally with an empty treasury. Due to the 'parched soil' policy of Pakistani army, the region of Bangladesh turned into a waste land. Administration along with physical structures were destroyed. In the international arena, no country except India and Bhutan gave diplomatic recognition to Bangladesh. The overall

situation was very disheartening. There were misgivings whether Bangladesh would be able to continue its existence as an independent country. During the nine month long war of independence, Pakistani army along with their local collaborator Rajakars, Al-Badars, Al-Shams continued genocide and rape along with the destruction of assets. They torched about 43 lakhs houses, 3 thousand office buildings, 18 thousand primary schools, 6 thousand high schools and madrashas, 9 hundred college buildings and 19 thousand rural bazaars across the country.

In a planned way, the Pakistani army destroyed the communication system. 274 small and large bridges and 300 rail bridges were destroyed. The Pakistanis also made large scale destruction to railway engines, carriages and rail lines too. The river ports were not usable because of mines planted by the Pakistanis. Before the ultimate defeat, the Pakistan army burnt the currency stored in different banks and looted the reserve of gold. As a result, the banks were without any fund.

The government took the hard challenge of rehabilitation and reconstruction. The administrative framework was totally broken so relief programmes were operated with the help of Red Cross and the Relief and Rehabilitation Committees beginning from the district headquarters to the remote villages. At the beginning of 1972, an official demand note was prepared on the basis of monthly demand to operate relief activities. The estimated monthly demand of food was two lakhs to two lakhs fifty thousand tons, one lakh tons cement, fifty thousand tons corrugated iron sheets, fifty thousand tons wood and medicine and other daily necessaries two lakhs metric tons. On 14 January, 1972, Bangabandhu, at his first press conference as the Head of the government made an open call for wide assistance to all the states, freedom-loving peoples and international organizations along with presenting government's emergency work plan.

Goup Work: Prepare a report on the damages made by the Pakistani occupying army during the Liberation War.

Development, Reconstruction and Rehabilitation Programme

Development in Agriculture

The livelihood of 85 percent people was dependent on agriculture. More than half of the gross national product came from agricultural sector. So, Bangabandhu paid special attention to the development of agricultural system, for example-

(a) He made the land property up to 25 bighas tax free and wrote off all previously due taxes;

(b) He made a ceiling of land up to 100 bighas per family;

(c) More than twenty two lakhs of the former families were rehabilitated.

Development in Education

Bangabandhu took some emergency steps in education. He rebuilt 900 colleges and 400 high school buildings. For the first time, he nationalized all the primary schools. Consequently, the jobs of 1 lakh and 65 thousand teachers working in those schools were nationalized. He paid due salaries of teachers of the nine months during the War of Independence. Despite resource constraints, Bangabandhu emphasized education for the development of human resources. He took an effective initiative within only six months of takeover to build up an education system suitable for an independent country. For this purpose, he formed an Education Commission headed by famous scientist Dr. Muhammad Kudrat-e-Khuda on 26 July, 1972. He passed the University Act 1973 in the parliament to give autonomy to public universities.

Development of Road, Rail and Air communication

The emergency reconstruction of all bridges destroyed during the War of Liberation started. By 1974, the communication system of the country was raised to a satisfactory level. On the Dhaka-Aricha road, 97 bridges including the larger ones were constructed. The destroyed rail bridges including the Hardinge Bridge were restored. A bridge over the Jamuna was also planned. The primary feasibility report of the Jamuna Bridge was prepared on 4 November, 1974. The air communication was also given priority. The operation of Biman in both domestic and international routes and the work of making Tejgaon airport usable were finished quickly. The air link of Dhaka with Chittagong, Sylhet, Jessore and Comilla was established by 7 March, 1972. The first flight on Dhaka-London route started on 18 June, 1973.

First Five Year Plan

The government formed a Planning Commission in January of 1972 for preparing long term development plans for the new state. Measures were taken for the reconstruction of the war-torn country, poverty reduction and the promotion of GDP rate between 3-5.5%. Initiatives were also taken to achieve self-sufficiency in food production and to gradually reduce dependency on external aids. Besides, the First Five Year Plan (1973-1978) was made effective from 1 July, 1973 with the aim of overall economic development.

Activity: Make a list of activities to taken reconstruct the war-torn country.

Background of the Constitution of 1972

The constitution is the supreme document of a state. This document can be either written or unwritten. The constitution of Bangladesh is a written document. People of Bangladesh achieved this document through a long struggle, sacrifice and blood shell. It can be mentioned that India and Pakistan got independence in 1947. While India took

two years and Pakistan took nine years to write their constitutions. But Bangabandhu's government gave the nation one of the best constitutions in the world of the briefest time of nine months only. It was possible only due to the sincerity and honest commitment to the people by the government led by Bangabandhu.

The government proclaimed 'Constituent Assembly Order' on 23 March, 1972 with a view to drafting the constitution of Bangladesh.The Order was made retrospectively in effect from 26 March, 1971. The constituent assembly consisted of the elected members of the National and Provincial Assemblies of the then East Pakistan in 1970 election. The only function of the constituent assembly was to draft the constitution of Bangladesh.

The drafting of the constitution formally started with this Order. Awami League parliamentary party nominated Bangabandhu the party leader of the constituent assembly. The first session of the constituent assembly sat on 10 April, 1972. Shah Abdul Hamid was elected the undisputed first Speaker of the Assembly and Mohammad Ullah was elected Deputy Speaker. A committee was formed to draft a constitution in the shortest possible time. Dr. Kamal Hossain was the Convener of this committee. The member of the committee was 34 in number. The committee completed the final draft of the constitution by 11 October, 1972. The assembly started general discussion on the Constitution Bill from October 19. After a long discussion, the Constitution Bill was passed on 4 November, 1972 in the Constituent Assembly. The Constitution was in effect from 16 December, 1972 the first anniversary of the Victory Day. In his speech at the assembly on the constitution, Bangabandhu said, 'This constitution is written in the blood of the martyrs. This constitution will prevail as the symbol of the hope and aspiration of the entire nation.

Characteristics of the Constitution

The constitution of 1972 was a written document. It was drafted both in Bangla and English. But Bangla was accepted as the original language. This constitution had one Preamble, 11 Parts, 153 Articles and 4 Schedules.

The first part of the constitution is on the characteristics of democracy, the second part is on the principles of the governance, the third part is on fundamental rights, the fourth part is on executive divisions, the fifth part is on Jatiya Sangsad, the sixth part is on judiciary, the seventh part is on election, the eighth part is on comptroller and auditor general, the ninth part is on service commissions, the tenth part is on the amendments of the constitution and the eleventh part deals with miscellaneous.

1. **Supreme Law:** The supreme law of the People's Republic of Bangladesh is the constitution of Bangladesh. So, no law inconsistent with the constitution should be passed. It is proclaimed in the constitution that all powers in the republic belong to the people. That power can only be exercised being subject to the constitution and on behalf of the people.

2. **The Fundamental Principles of Governance:** In the Preamble of the constitution four principles are accepted as the fundamental principles of state governance. In this regard, it is mentioned in the constitution 'the high ideals of nationalism, democracy, socialism and secularism which inspired our heroic people to dedicate themselves to, and our brave martyrs to sacrifice their lives in the war for national liberation shall be the fundamental principles of the Constitution'.

   a. **Democracy:** People of this region never enjoyed any democratic rights as citizens of Pakistan since 1947. The Constitution proclaimed that the state of Bangladesh will be a Democratic Republic. Every citizen's fundamental human rights and liberty will be ensured by the state. The administration will run by the elected people's representatives.

   b. **Socialism:** Bangabandhu, all through his political career, told about the economic freedom of the common people. He struggled to remove the sufferings of the distressed. A large portion of the freedom fighters were from lower middle class families. People's dream after liberation was that state will take measures to meet fundamental socio-economic demands of the people. As a result, socialism was taken as a fundamental principle of state governance. In fact, to activate a socialist economy for establishing an exploitation-free society was the objective of the state.

   c. **Secularism:** The objective of secularism in the Constitution was to avoid communalism and to avoid political status for any particular religion. Religion should not be used for political interest. The state will not patronize any religion. The state will ensure every citizen's freedom to observe religious rights and rituals.

   d. **Nationalism:** The religion-based nationalism inherited from Pakistan proved null and void through the war of liberation. In contrast to this, Bangalee nationalism emerged on the basis of language and culture. Secularism is the foundation of Bangalee nationalism.

3. **Fundamental Rights:** It is important that there be the assurance of certain rights for the development of a citizen's personality. It is important so that none can interfere one's individual freedom. That is why fundamental rights have been declared to be inviolable and sacred in the constitution.

4. **Unitary Government:** According to this constitution, a unitary system of government was introduced in Bangladesh. There is no province or state in Bangladesh. The administration is run all over the country under the central government.
5. **The Cabinet System of Government:** The Constitution adopted a cabinet system of government. In this system, the cabinet is accountable to the parliament. The President is the administrative head. But, all the executive authority lies with the Prime Minister and the cabinet.
6. **Unicameral Legislature:** The Constitution provides a unicameral legislature. The legislature will consist of directly elected 300 members and 15 reserved-seat for women members. The legislature will be called Jatiya Sangsad.
7. **Rigidity:** A special procedure is followed for the amendment of this Constitution which is not as easy as the procedure of making law. For any amendment, vote of the two-thirds of the total members will be needed. The amendment bill will be sent for the approval of the President. The President will approve the bill in 7 days. After 7 days it will be assumed that the President has approved.
8. **Independent Judiciary:** An independent and neutral judiciary is mentioned in the Constitution. The state will ensure the independence of the judiciary by separating it from the executive wing. According to the provisions of the Constitution, the chief justice and other judges will conduct judicial procedures independently.
9. **A Ban on Communal Politics:** In line with the basic principles of the constitution, Religion-based politics is banned. It is done so that none can differentiate in the name of religion.

The most important success of Bangabandhu government was to draft a constitution in the shortest possible time. This Constitution was very well written and was better than those of many countries. It had the reflection of the hope and aspirations of a newly born country. The fundamental principles played the role of a torch bearer for the advancement of the new state.

Group Work : Discuss the main features of the constitution of 1972. Present your opinion in a poster.

Foreign Relations

The role of foreign policy was very important to ascertain the existence and development of Bangladesh as a newly liberated third world country. Before Bangabandhu's home coming on 10 January, 1972, Bangladesh did not get recognition of any foreign country except India and Bhutan. Most of the countries of the world were in confusion due to the anti-Bangladesh campaign led by Pakistan and their allies. On the other hand, it became very important to have assistance and co-operation of

international community in the reconstruction of the war torn country. Bangabandhu realized by his long political experience and merit that two things should be given importance in the foreign policy of Bangladesh.

Firstly; to enhance the acceptability of Bangladesh in the international arena through acquiring recognition.

Secondly; to ascertain the help of foreign countries in the reconstruction of the country.

Bangabandhu himself was in charge of the planning of the foreign policy of the new state. He always used to say of an independent and non-aligned foreign policy. While giving a direction of the foreign policy, Bangabandhu said, 'We want to make Bangladesh the Switzerland of South Asia.' We find the reflection of Bangabandhu's thoughts in the framework of foreign policy as stated in the Constitution of 1972. The modus operandi of foreign policy is peaceful coexistence and friendship to all, malice to none. Bangabandhu desired that Bangladesh would stand beside the exploited people of the world in the struggle against imperialism, colonialism and racism. The task of winning recognition for Banngladesh was not easy at all. Due to the enimical campaign of Pakistan, the Muslim world and China used to foster negative attitudes towards Bangladesh. Because of the able leadership of Bangabandhu, Bangladesh won recognition of most of the countries of the world and almost all international organizations including the United Nations by 1974. With the unanimous resolution of the General Assembly, Bangladesh joined the United Nations as the Organization's 136th member on 17 September, 1974. For the first time in history, Bangabandhu delivered his speech in our mother tongue Bangla at the 29th session of the General Assembly on 25 September, 1974. As a result, Bangla won a new status in the international level. During the reign of Bangabandhu, two important states did not offer their recognition to Bangladesh. The two states are China and Saudi Arabia. Bangabandhu took sincere initiatives for normalizing the relationship with the two countries. China gradually began to show positive attitudes towards Bangladesh. Although China did not give recognition, it signed a trade treaty, sent relief for the flood affected in Bangladesh. On the other hand, Bangladesh became the member of the Organization of Islamic Countries and won recognitions of the majority Muslim states. Although Saudi Arabia was yet to give recognition, the image of Bangladesh became brighter among the Muslim states of the Middle East including Saudi Arabia

Bangabandhu's address in Bangla at the UN.

due to able diplomatic communications. So, the course of events indicates that the recognition of China and Saudi Arabia was only a matter of time.

Bangabandhu placed the national interest at the highest position in determining the relations with other countries of the world. Bangladesh grew a cordial friendship with India and the Soviet Union including other socialist countries because of their various supports in our liberation war. In the post liberation period, India government gave foodstuff, petroleum and other necessaries beginning from aircraft and ships as assistance and donation to help survive in the struggle for existence. India gave 67.01% of the total foreign grants Bangladesh got till June 1972. Obviously, Bangladesh could not avert a massive human disaster without India's help at that time. Although India itself was a foreign grant receiver country of the third world, it gave a huge assistance in the reconstruction of Bangladesh.

But the needs of Bangladesh was much higher. It was not within the capacity of India to meet the needs. For further economic assistance, the government has to depend on East European states including the Soviet Union. The socialist countries failed to support Bangladesh due to their own resource constraints. So later, Bangladesh had to depend more on capitalist and Muslim countries. Since the US was against the liberation war, Bangabandhu's government declined to accept the US assistance towards the beginning. For the interest of the country, Bangabandhu's government took effective initiatives to establish friendly relations with capitalist and Muslim countries. During the rule of Bangabandhu, Bangladesh won the recognition of 130 states of the world. Besides, the country received the membership of 14 international organizations including the UN, Commonwealth and the Organization of Islamic Countries.

The First General Election in Bangladesh 1973

The first general election was held in Bangladesh on 7 March, 1973. After the Constitution took effect, the constituent assembly was dissolved. Bangabandhu's government made an important contribution to the way of democracy by taking a decision for general election within the shortest possible time after the liberation. Awami League achieved landslide victory in the election. Among the 315 seats of the parliament including reserved women seats, Awami League won 306, Jatiyo Samajtantric Dal 2, Bangladesh Jatiyo League 1 and independent candidates won 6 seats. People took this election result as usual due to the huge popularity of Bangabandhu and that of the Awami League for its leading role in the War of Liberation. The new cabinet was formed on 16 March,1973 under Bangabandhu's leadership.

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The Introduction of Presidential System of Government

The Presidential system of government was introduced to the country on 25 January 1975. The President became the authority of all powers. The cabinet and the parliament had no power in this system of government. The change in the system of government was brought through the fourth amendment to the Constitution. According to this amendment, the President would be elected by the people's direct vote for 5 year tenure. He would be able to appoint and dismiss at his will the Vice-President, the Prime Minister, Ministers and officers of other government departments. Besides, the President was given the authority to form a national political party for Bangladesh. After the formation of the national political party, other political parties would be declared void and illegal. President Bangabandhu Seikh Mujibur Rahman banned all political parties and launched 'Bangladesh Krishak Shramik Awami League' (BAKSAL) on 24 February, 1975. The Chairman of this party was Bangabandhu and General Secretary was M. Mansur Ali.

The change in the system of government through the fourth amendment brought about a host of debates. The arguments against this system were that it curtailed the authority of the parliament, it gave unlimited power to the President and it introduced an undemocratic system by forming a single political party. Bangabandhu was conscious of the limitations of this system of government. He accepted this as a provisional system. The fourth amendment became unavoidable to face socio-economic and law and order situations of the country. The global political reality also influenced to the adoption of the fourth amendment. It is to be mentioned that socialist countries of the world have the instance of single-party political system. But before the new system of government could come in effect in full swing in the country, the ruthless massacre was held on 15 August, 1975. So it was not possible to have the experience of good or bad effect of the system.

The Ruthless Massacre of August 15

15th August 1975 is a disgraceful day in the history of Bangladesh. On this day, the killers brutally assassinated 'the Father of the Nation' and the members of five families. The murderers, bullet did not let even child Russel to live. The murderers who fell in a barbarous orgy of killing spree were some renegade army personnel. The military and civil plotters were behind the curtain. They were the beneficiaries of the 15 August brutal massacre. Many foreign and local well-wishers cautioned Bangabandhu beforehand. It was not at all safe for the President to live in such an unprotected residence. But he was not at all worried about personal safety. He used to utter in firm trust, 'There's no Bengalee who will kill me'.

On August 15 it was yet to dawn. Dhaka was about to start its day. The father of the nation was still sleeping with his family at house No. 677 on Road No. 32 of Dhanmondi.

The killers came down on to the street with ultra-modern weapons including tanks, cannons and machine guns. Their target was to kill Bangabandhu, his family and his relatives. About 5.30 am, they started the onslaught on Babgabandhu's residence. The killers encircled Bangabandhu's house under the command of Major Mohiuddin, Major Huda, Major Pasha and Major Noor.

The killers entered Bangabandhu's house by force. Then the daylight became brighter. The residents of Dhanmondi area were panicked by the booms of gunfire. As per the blue print, the killers hurled attacks on to the family of the father of the nation. Bangabandhu's family waked amid shouts, chaos and the booms of gunshots. The killers killed all family members one after another. Even child Russel was not spared . One of the killers dragged Russel downstairs. Eight-year old Russel was utterly terrorized and started crying for his mother. The ruthless murderer took him upstairs again and shot him to death. The murderers shot the chest of Bangabandhu with sten gun. 18 bullet wounds were found on his chest. They murdered Bangabandhu's wife Begum Fazilatunnesa Mujib, his sons Sheikh Kamal, Sheikh Jamal, minor child Sheikh Russel. 18 family members were killed including daughters-in-law Sultana Kamal and Rosy Jamal, brother Sheikh Naser, farmer leader Abdur Rab Serniabat, youth leader Sheikh Fazlul Hoque Moni and his pregnant wife Arju Moni, Baby Serniabat, Sukanta Babu, Arif and Abdul Naim Khan Rintu. Bangabandhu's two daughters Sheikh Hasina and Sheikh Rehana survived as they were abroad that time.

Only in three and a half years of rule, Bangabandhu succeeded to lay the bed rock of advancement for the newly liberated country, Bangladesh. Despite being the architect of Bangladesh, the best beloved leader of the country had to meet the end in this inhuman way. There are few instances of such pathetic, brutal and heartrending murder in the history of civilization. Local and foreign conspirators along with military and civil politicians were involved in the plot of Bangabandhu's murder. Khandakar Moshtaq Ahmad was the ring leader of the murderers. We have turned into an ungrateful nation in the eyes of the world due to the murder of Bangabandhu. The usurpers tried to obliterate Bangabandhu and his achievements from history. But their attempt failed because the history of Bangladesh cannot be written ignoring Bangabandhu's role in its making. Poet Annadashankar Roy said the same thing in the following lines :

"As long as the Padma, Jamuna
Gouri, Meghna remain flowing,
Marks of your deeds will remain glowing
Oh Sheikh Mujibur Rahman."

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Individud work: The killing of Bangabandhu is the heinous and darkest episode in the history of the Bangalee nation-explain.

Khondokar Moshtaq's Ascendancy to Power

The politics in Bangladesh was led to hopeless quagmire through the murder of Bangabandhu. Khondokar Moshtaq ascended to power with the help of the murderers. To make his illegal power permanent, he declared martial law for the first time in liberated Bangladesh.

Exercise

Multiple choice questions:

1. In 1971, Bangabandhu was arrested on

a. 25 March. b. 26 March.

c. 27 March. d. 28 March.

2. Why did Bangabandhu take over as the Prime Minister?

a. Because he was a believer in parliamentary democracy;

b. For the reconstruction of the country;

c. To punish the Rajakars;

d. To administer the independent state.

Read the following passage and answer the question No. 3 and 4 :

In the state 'A' Ramesh, Abdullah, Linda Gomes and Amal Barua all celebrate their Puja, Eid, X-mas Day and Bouddha Purnima freely and with splendor. The state does not patronize anyone specially in observing these festivals.

3. Which particular character of the 1972 Constitution is reflected in state 'A'?

a. Democracy b. Secularism

c. Nationalism d. Socialism

4. That particular character gives people –

a. religious freedom. b. economic freedom.

c. social freedom. d. cultural freedom.

Creative questions

Russel's friend, Robert, is charmed at the beauty of Bangladesh. He loves the green nature of this country very much. But the sight of dirty slums besides tall buildings has given much pain to Robert. In their country, the state undertakes the responsibility to meet people's demand of food, clothing, education and shelter. The aim of their constitution is to establish a society free from exploitation. Russel says, their constitution guarantees human rights and individual freedom and the government is run by elected representatives. The parliament is formed by the members directly voted by people. All executive power rests with the Prime Minister. But the President enjoys the highest respect in the country.

a. Which date did Bangabandhu come back to his own country?
b. Why did Bangabandhu introduce parliamentary system of government?
c. Explain which character of the 1972 constitution is noticeable in Robert's country?
d. 'A portion of the character of 1972 constitution is prominent in Russel's speech'.--- Evaluate.

Chapter Fifteen

Military Rule and Subsequent Developments (1975-1990)

Khondokar Moshtaq: a Disgraceful Chapter in History

As pre-planned, Khondoker Moshtaq Ahmed seized power after the brutal killings of August 15. He has been in power for about three months. He had been in politics with Bangabandhu for a long time. He was one of the confidants and trusted persons of Bangabandhu. However, he was the one who committed vile treachery with Bangabandhu. He gave birth to a disgraceful chapter in the history of this country.

At the end of this chapter we will be able to -

- describe, the beginning of military rule and the successive political development;
- describe the notable sides of the rule of President Ziaur Rahman;
- evaluate the 1982 military rule and the situation arising out of the developments thereafter;
- explain the important administrative reforms of the Ershad government;
- explain the background of the 1990 mass upsurge and its result;
- show positive attitude towards the significance of democracy in Bangladesh and its application.

The brief rule of Moshtaq ushered a state of serious disorder in Bangladeshi politics. An attempt was made to obliterate all the achievements of Bangladesh earned through the Liberation war; and the restoration of Pakistani trend of thinking started. Within five days of usurping power, Moshtaq declared the first martial law in independent Bangladesh. In his address to the nation on 15th August, he started with 'Bismillahir Rahmanir Rahim' and concluded by saying 'Bangladesh Zindabad'. Describing the killing of Bangabandhu as a historical necessity, he said that "little by little, under a suffocating situation, the countrymen were becoming ruined in silent pain. Despite the desire at all levels for a change in the country's system of government, the armed forces had to come forward for a change of government as it was not otherwise possible under the existing law. The armed forces opened ahead the door of golden opportunity through fulfilling their responsibility with utmost sincerity.' This was Mostaq's first initiative to deceive the nation.

Moshtaq tried to attribute the conspiracy of a few retired and dismissed low and mid-ranking officers of the armed forces as a coup of the entire armed forces. Moreover, he referred to this brutal, barbaric killing as "a door of golden opportunity." Moshtaq formed a cabinet with Awami League leaders through intimidation. It is not that some were not eager to join the cabinet. However, despite intimidating them with

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death, Moshtaq could not influence the "four leaders" and many others. Prime Minister Mansur Ali was arrested on August 17. Tajuddin Ahmed and Syed Nazrul Islam were arrested on August 22. About 20 leaders including Kamruzzaman, Abdus Samad Azad, Korban Ali were arrested on August 23. Many other leaders and workers were arrested as they refused to accept the leadership of Moshtaq. The four national leaders who gaveled leadership during the liberation war had to pay a heavy price. On November 03, Syed Nazrul Islam, Tajuddin Ahmed, Mansur Ali, and Kamruzzaman were brutally killed in the Central Jail while held prisoners there. Those who entered the jail and killed the four national leaders were not arrested; no trial was held. Thus another disgraceful chapter was added to the history of Bangladesh.

During this time, Moshtaq took various anti-progressive initiatives which were contradictory to the spirit of the liberation war. For example, he abolished the war chant of the liberation war 'Joy Bangla'. Emulating 'Pakistan Zindabad' he introduced the slogan 'Bangladesh Zindabad' and like 'Radio Pakistan', he used 'Radio Bangladesh'. Moshtaque's most condemnable, detestable act was the promulgation of an order on 20 August, 1975. According to this order, the killers of Bangabandhu and his family members could not be tried. In no civilized society can such a law be passed where killers would not be tried. This black law against humanity known as 'Indemnity Ordinance 1975' was published in Bangladesh Gazzette on 26 September, 1975. It was stated in the Indemnity Ordinance that with regard to all plans or activities taken for changing the government on 15 August, 1975 and those who were involved in it, no recourse to any court of law could be taken as punishment to them. Not only that, Khondokar Moshtaq rewarded the killer gang with high posts both at home and abroad and provided them various privileges.

After the August killings, Moshtaq and his associates tried to establish control over the armed forces with the intention of lengthening and securing their power. As part of this attempt, the service of Army Chief K.M. Shafiullah was placed under the disposal of the Ministry of Foreign Affairs. Moshtaq appointed Major General Ziaur Rahman as chief of army staff on 25 August. Brigadier H.M. Ershad who was undergoing training in India was promoted to Major General and appointed as deputy chief of army staff.

Pakistan was the first country to recognize the Mushtaq government. There was no end to the joy of Zulfiquar Ali Bhutto at the news of the brutal killing of Bangabandhu. Bhutto congratulated the killer gang because to him this was a victory for Pakistan as if it were getting back the area it lost in 1971. China and Saudi Arabia recognized Bangladesh on 16 and 31 August, 1975 respectively. The downfall of the unpopular military government of Moshtaq came on 3 November, 1975.

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Khaled Musharraf's Coup and Counter-Coup

As a consequence of the August 15 killing, along with the acute political vacuum in the country, the army was in chaos. It was not possible for Moshtaq to deal with army officers and soldiers. The killer group established their domination on state power by staying in Bangabhavan. Due to this, the chain of command in the army completely broke down. Despite the demands of senior army officers, newly appointed army chief, General Zia did not take any initiative to restore discipline in the army. This is because Zia got the post of Army Chief with the co-operation of those involved in the August 15 killing.

Therefore, it was not possible for Zia to take a strong position against them. Under such circumstances, due to Zia's inactivity, dissatisfaction in the army grew further. The Chief of General Staff in the army, Brigadier Khaled Musharraf took initiative to resolve the leadership crisis in the army. He discussed with senior armed forces officers. He finally decided that it was not possible to restore the chain of command without a military coup. Colonel Shafayet Jamil played an important role in this coup. According to plan, Khaled Musharraf had a secret meeting with some trusted officers on 1 November. According to the final decision on the counter coup, it began with the return of the soldiers of the First East Bengal regiment to the barracks in the cantonment from Bangabhavan on the night of November 2. Ziaur Rahman was placed under house arrest in the early morning of November 3. Khaled Musharraf continued to negotiate with Khondokar Mushtaq on assuming state power. At one stage, on the advice of General Osmani, the August 15 killers along with their family left Dhaka for Bangkok. In the morning of November 4 Khaled Musharraf came to know about the barbaric, brutal Jail Killing.

On the late night of 3 November, 1975, prior to their leaving the country, a killer group, with the permission of president Mushtaq, illegally entered the central Jail and brutally killed the four Liberation War leaders Syed Nazrul Islam, Tajuddin Ahmad, Capt. M. Mansur Ali and A.H.M. Qamruzzaman. Despite intimidating them in various ways, Mushtaq failed to persuade them to accept ministerial positions in his cabinet. As a result of that, the killer group committed such a barbaric killing inside the Jail. This killing was the implementation of the conspiracy and blue print of the defeated forces of the 1971 liberation war as well as the domestic and international opponents of the independence. The main objectives of the two killings were to destroy the achievements of the independence and armed liberation war of Bangladesh, make the country leaderless and establish the ideals of Pakistan. The same group committed the killings of 15 August and 3 November.

On 4 November, Khaled Musharraf informed through an announcement that Ziaur Rahman had retired from the post of Chief of Army Staff. He exerted pressure on

Mushtaq to promote and appoint him as the army chief. He had to face great difficulty in getting Mushtaq's consent in favour of the change in power. At last at mid-night of 5 November, Mushtaq was forced to relinquish power. Under the circumstances, Khaled Musharraf and the officers involved in the coup requested the then Chief Justice Abu Sadat Mohammad Sayem to take the responsibility of the president. On 6th November Justice Sayem took oath as President in the Durbar Hall of Bangladesh. By removing Mushtaq and Zia from power and freeing Bangabhavan from the control of the killer group, Khaled Musharraf succeeded in establishing his control on state power. Khaled Musharraf was popular and acceptable in the army because of his reputation as a brave, valiant freedom fighter. As commander of 'K' Force in the liberation war, he fought many times from the front. However, he failed in the leadership of the military coup. From 3 - 4 November, he was able to establish his control over state power for only four days. In a counter coup by Colonel Abu Taher (retired) on November 7, Khaled Musharraf lost power. Later, Khaled Musharraf and his close associates were killed.

Government of Justice Sayem

On the subsequent date of taking oath of Justice Sayem as the president of the country on 07 November, a counter coup took place. While Ziaur Rahman was-put under house-arrest, he requested Colonel Taher to make him free from jail through telephone. Taher was a heroic freedom fighter who lost a leg in the liberation war. Zia knew that due to his leftist ideology Taher had a good number of supporters among the soldiers. For political support Taher involved the 'National Socialist Party' (Jatio Samajtantrik Dal) in this coup. This was an unexpected chapter in the history of Bangladesh as well as in the history of Bangladesh Army. As per planning at the mid-night of 6 November under the leadership ofTaher, another coup took place against Khaled Musharraf. The soldiers made Zia free from house imprisonment. Zia thanked Taher over a hug for saving his life. Without any obstacle, soldiers declared Zia as the chief of staff.

Through returning to the state power of Zia, Mushtaq desired that he would be reinstated as the President. But his desire could not be fulfilled due to the lake of support from Zia. Though Justice Sayem remained on the post of the President in the Bangabhavan, the real power lay in the cantonment in the hand of the Chief of Staff, General Zia. For that reason, Justice Sayem could not take any decision freely during his reign. President Sayem delivered a speech to the nation where he gave commitment for forming the democratic government through election. But he could not continue that. On 21 April, Ziaur Rahman took over the post of the President formally by applying force. In fact, before creating this situation the government of Sayem became inactive. President Sayem assigned Justice Satter to hold dialoges with political parties

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with a view to arranging national election. But Sattar was not interested in arranging election rather he motivated General Zia to capture the state power. Zia also did not do any injustice to him. He appointed Sattar the Vice-President of the state.

Various Steps for Consolidating Ziaur Rahman's Power

Ziaur Rahman was an ambitious military officer. As a freedom fighter he had popularity in the army. After independence, the Bangladesh government gave him many promotions within a short span and promoted him to the rank of Major General. He was appointed Deputy Chief of staff of the Army in June 1972. In recognition of his contribution in the liberation war, Bangabandhu awarded him 'Bir Uttam'. Coming to power at the age of only 40 years, Zia took some steps to strengthen his hold on power as quickly as possible.

Trial of Abu Taher

Colonel (Retd.) Abu Taher was arrested on 24th November 1975 on charges of army revolt and anti - state activities. At the same time a large number of Jatiya Samajtantrik Dal (JSD) leaders and workers were arrested. This was because, only Taher and JSD were capable of challenging Zia's power that time. On 21st June 1976, the trial of Taher began in Dhaka Central Jail amidst extensive security. The camera trial under a special army tribunal was completed on 17th July 1976. The Chairman of this tribunal was Colonel Yusuf Haider, a repatriated army Officer from Pakistan. The tribunal awarded death sentence to Taher.

According to the judgment of a farcical trial, Taher was hanged on 21st July 1976. Taher who saved Zia's life, was hanged by Zia in return.

Establishment of Control in the Army

Widespread suspicion, distrust or lack of confidence was created because of the coup and counter-coup in the army. Because of three military coups on August 15th, 1975, November 3 and November 7 within almost three months, the chain of command in the army broke down. In the last coup, there was lot of bloodshed in the army, especially fear spread among the officers. In this coup, the slogan was 'All Sepoys are brothers, we want the blood of officers' and 'All Sepoys are brothers, there is no officer above the rank of Subedar'. Due to the conflict between officers and jawans, there was no

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discipline in the army. Besides, there was dissatisfaction in the army for a long time over professional privileges and facilities.

Zia had rightly understood that his main task was to restore discipline in the army. This is because army was the source of his power. There was no legal validity of his taking over power. In his own interest, for surviving in power, he tried to satisfy the army by providing them with different types of privileges and facilities. Arrangement was made to provide the sepoys with standard uniform, food, arms and ammunition. The status of the officers was also increased. In comparison to the Bangabandhu Government, Zia increased military expenditure manifold.

Proclamation of Martial Law

On 23 April, 1977, within three days of forcibly taking power from Justice Sayem, Zia imposed a Martial Law decree, bringing about fundamental changes in the 1972 constitution which was inspired by the liberation war. The changes were:

a) So far citizens of Bangladesh were known as 'Bengalee'. Zia gave the new identity 'Bangladeshi' to the people of this country.

b) At the beginning of the constitution, before the Preamble, 'Bismillahir Rahmanir Rahim' was added.

c) Replacing 'Secularism' as the state principle 'complete trust and faith on omnipotent Allah

d) Another main state principle 'Socialism' was described as 'Economic and Social justice'.

e) With regard to foreign relations it was stated that efforts would be made to consolidate, preserve and strengthen brotherly relations with Muslim countries on the basis of Islamic solidarity.

f) It was decided to use 'war of independence' in place of 'liberation war'.

The main purpose of the constitutional amendments by Zia was to earn the support of anti-liberation war or anti-Awami League parties and persons. The overall objective was to deepen the religious influence on the state and the people. Zia tried to stabilize his power by bringing back Pakistani spirit against the spirit of the liberation war.

Start of Domestic Politics

In an effort to reduce political unrest the military government promulgated 'Political Party Regulation' on July 28, 1976. Under some special conditions, permission was

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granted for forming political party and carrying out political activities. According to law, no party could indulge in politics without the permission of the martial law government. Zia adopted a go slow policy in granting permission to some political parties. 57 political parties applied for permission to carry out political activity but 23 political parties ware permitted.

Referendum

Military rulers of many third world countries arrange referendum after illegally occupying power. The purpose is to give some kind of legitimacy to their take over. On April 22, 1977, a day after taking over power from Justice Sayem, President General Ziaur Rahman, in his address to the nation, announced holding referendum on 30 May, which was known as Yes/No Vote. A government circular stated falsely that in the election held on 30 May, 1977 and 88.5 percent voters cast their votes.

Presidential Election 1978

After independence, Presidential election through direct voting was held for the first time under martial law. Election date was fixed on 3 June, 1978. There were two main contenders in the election: General Zia and General Osmani. In the meantime, two alliances were formed centering the election. Zia was the candidate of the Nationalist Front while Osmani was the candidate of the Ganatantrik Oikya Jote. Despite various kinds of adversity, Awami League took part in this election. There was no doubt that Osmani would not be successful against Zia in this unequal competition. The big challenge for Zia and his supporters was how to make this election credible at home and abroad. Zia was elected President by receiving 76.63 percent vote through rigging. Only 21. 70 percent vote was shown in favour of Osmani. People did not get back their democratic right even after this election as martial law still continued.

Formation of a New Political Party

Like other military rulers, General Zia, too, after taking over power, thought of forming a political party. Zia's journey started with the gaining of political support of anti-Awami League camp. After independence, religion-based politics was banned because of the anti-Bangladesh role of pro-Pakistani Jamat-i-Islami, Nezam-i-Islami, Muslim League and other religious parties. Zia provided the anti-independent forces opportunity to do politics by abolishing Collaborators Act and the constitutional obstacle. Zia formed a new political party, Bangladesh Nationalist Party (BNP) on

September 1st, 1978. He himself took the responsibility of the Chairman of the party. Various anti-liberation and leftist, rightist parties and individuals joined BNP.

Many politicians gathered around Zia mainly in the hope of getting different privileges and facilities. Zia rewarded them in various ways by giving them various posts. A big number of advisers/ministers during Zia's rule were close associates of Ayub and Yahiya. Again, many of them had anti-independence role. Zia appointed a member of the anti-liberation group, Shah Aziz, his Prime Minister.

Parliamentary Election, 1979

According to the announcement of President General Ziaur Rahman, parliamentary election took place on February 18th, 1979. Zia led BNP got 207 seats. Bangladesh Awami League (Malek) on 5th April, 1979 with 39 seats played the role of the opposition party. Leaders and workers of the opposition party had to face various obstacles and intimidations during the election campaign. In reality, the Election Commission could not work independently under the military government.

The Fifth Amendment Law, 1979

The fifth amendment of the Constitution of Bangladesh was accepted in the parliament (Jatio Sangsad) on 5th April, 1979. By this amendment all the laws, ordinances, regulations declared and enacted by the unconstitutional governments since the killing of Bangabandhu and his family members till 9th April, 1979 were given legal protection. Zia withdrew martial law on 9th April, 1979.

The Law of Indemnity

The dictionary meaning of 'indemnity' is to provide someone insurance or protection. Indemnity was proclaimed so that none could seek judicial proceeding against the killers of Bangabandhu, his family members and the four national leaders. Thus the killers were given protection which was entirely contrary to human rights. Bangladesh was slammed by many countries for this black law which was promulgated by General Zia with a view to providing constitutional protection for some killers. Much later the Government of Sheikh Hasina repealed the law on 12th November, 1996.

Development Work

It is the usual practice by all the military governments to blame the previous government. They do it as a pretext to justify their illegal measures of capturing power. Zia and his allies could successfully run the propaganda that there was no development work during the regime of Bangabandhu. They publicized that all the development work of the country and people's wellbeing were done by Zia. Zia declared his principles and programs based on 19 points on 30 April, 1977.

These programmes had highest priority on some popular issues. They included agricultural development, self-sufficiency in food, women empowerment, health facility for all, improvement of worker's conditions, a corruption free society, and equal rights for all citizens irrespective of their religious affiliations, caste and creed. During his time, some government programmes got huge popularity The canal digging programme, village government, youth co-operative centre and mass education were some of those programme.

Canal Digging

During Zia's regime the most talked about issue was his canal digging pragramme or canal digging revolution, which was inaugurated on 1st December, 1979 at Ulashi Jadunathpur in Jessore. However, the canal digging programme did not have long term impact on the agricultural progress in the country.

Gram Sarkar (Village Government)

The Zia government decided that every village in Bangladesh would have its own government known as Gram Sarkar. Such a system would enable the people to deal with their local problems, handle their own law and order situation, work for mass education and other development programmes in the locality. The first Gram Sarkar was established in Jirabo, Savar on 30 April 1980.

Mass Education

There cannot be any debate about the necessity of mass education. With the view to enabling 57,00,000 students to read and write, the Zia government started a mass education programme on 21 February 1980. However, owing to a lack of adequate planning, the mass education programme could not go far.

Zia gave incentives to private sector with a view to strengthening industrial sector. Sometimes state property was sold out with a minimum price. Yet, foreign investments could not be attracted. Though there was a routine growth of national income, revenue, and per capita income; the difference between the rich and the poor became too wide.

During his time, foreign aid and an import based economy was patronized. This had negative impacts in the long run, such as the number of tax evasion, black money, commission agents, smuggling of foreign currency increased. A new middle class was created in rural and urban areas by providing different sorts of financial benefits. This newly rich section was the direct beneficiary of Zia's martial law. Many people became billionaires overnight with the money they borrowed from the banks in the name of doing business and setting up industries. At one stage these rich people appeared as loan defaulters. A huge part of national wealth was wasted due to corruption and abuse of power. Limitless military expenditure halted the national growth. 8,00,000 tons of

food production decreased in 1976- 77 in comparison to 1975-76. The number of land-less people increased to 51 per cent in 1979. People had much hardship as there was price hike for fuel, electricity, and rice in the ration. There was no significant change in the socio-economic conditions of the common people during the military rule.

Foreign Relations

Zia framed his foreign policy in line with his domestic policies. He gave importance to developing relations with Muslim countries and made it a part of the constitution. The Islamic identity of Bangladesh was highlighted as the reason of changing the foreign policy. As a result, from the very beginning Zia took an anti Indo-Soviet stand.

Bangladesh's relations with India became very cold and bitter. Due to suspicious attitude, disbeliefs and lack of trust from both the sides, the relation between these two countries deteriorated much. Issues like the Farakka Dam and border clashes made the politics in Bangladesh volatile. Anti-Indian propaganda was in its peak nationally and internationally, especially based on the Farakka Dam. Zia raised the issue of Farakka Dam to UN and other international organisations. When Indira Gandhi lost the election in India in March 1977 and Morarji Desai came to power in India, Bangladesh's ties with India improved somewhat.

During Zia's time the relation between China and Bangladesh developed significantly though the process started during the tenure of Bangabandhu. Bangladesh signed a business treaty with China in May 1975. China gave recognition to Bangladesh on 31 August, 1975 when Mushtaq was in power. The relation between these two countries got more friendly by Zia's visit to China.

On the other hand, Zia took special move to better the relation with Pakistan. In 1976 diplomatic relation was established between Bangladesh and Pakistan by exchanging diplomats. The claim made to Pakistan during the regime of Bangabandhu regarding asset sharing and taking the stranded Pakistanis back remained unsolved. Due to Zia's excessive lenience to Pakistan within a very short time telecommunications, air and marine communications between these two countries were established, trade pacts were signed and courtesy visits of high officials also took place. The Pakistan Government and anti-liberation political organizations in Bangladesh began demanding that Bangladesh and Pakistan should form a confederation. They demanded change of the national anthem and the national flag. They also started propaganda in favour of introducing Islamic rule. However, due to the resistance from the freedom loving majority Bengalees, Zia could not do so.

Zia took initiatives to develop Bangladesh's relation with the Middle East, Far East and the Western countries. He also proposed a forum for increasing regional co-operation among the South Asian countries. It is also to mention here that the necessity of such a

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forum for regional co-operation was felt and uttered by Bangabandhu after the independence of the country. Finally in 1985 the proposal was accepted by other South Asian countries when SAARC was formed.

Assassination of Ziaur Rahman

Ziaur Rahman was in power for nearly five and a half years. He didn't have to face any major movement though there was disappointment in national politics regarding martial law. The opposition could not organize any agitation against him due to repressive measures and different kinds of fears and panic. This is why Zia was not worried about political movement. But there were as many as 17 military coups against Zia. Every time he took sternest punitive actions against the revolutionary officers. Hundreds of military persons who were involved in those coups either were dismissed from their jobs or sentenced to death. Yet, attack came on his life from the military side. On 30 May 1981, a group of soldiers of the Bangladesh Army killed him in a coup at Chittagong Circuit House.

Justice Sattar's Government

General Zia was succeeded by his Vice-President Justice Abdus Sattar as an Acting President of Bangladesh according to the country's constitution. On the oath taking day, the then army chief, Ershad who was present on the occasion pledged his support to the 78 year old Sattar. According to the constitution, if the position of the President falls empty, then there has to be by election within 180 days. The new date of Presidential election was fixed on 21 September, 1981.

Sattar was nominated as the Presidential candidate by the Bangladesh Jatiotabadi Dal. But according to constitution, the position of the Vice-President being profitable anyone holding such position could not contest the election. With the power of their majority in the parliament, BNP brought sixth amendment in the parliament that declared the office of the Vice-President not profitable. Therefore, Sattar had no legal barrier in contesting the election. Being over enthusiastic and to show his absolute loyalty Ershad, the Army Chief, announced that army would fully support Justice Satter in the election. Dr. Kamal Hossain was the candidate from the Awami League in the election. BNP candidate tried to influence the election by taking all the services from the government. The opposition raised the point of poll rigging. 55.47 % of the total voters cast their votes. Securing 65.80 % of the total cast votes Justice Satter was elected as the President. His nearest rival Dr. Kamal Hossain got 26.35% vote.

Being sworn in Sattar formed his cabinet with 42 members on 28 December, 1981. But after Zia's death the BNP's intra party feud rose to an immense pinnacle. Sattar faced difficulty in running his administration due to economic instability and deterioration of law and order. Sattar had to abolish his ministerial cabinet in three and a half months

because of boundless corruption. Still Sattar was unable to save himself. On 24 March 1982, the elected government of President Sattar was overthrown in a coup by General Ershad, who proclaimed martial law all over the country. He proclaimed that the armed forces had to take the power to keep the independence and sovereignty of the country up; and also to free the nation from the crisis of the armed forces, economy and administration. To legitimize the illegal way of captivating power of the state and to expand their high ambition the, illegal power grabbers always bring excuses like this. It is important to know instead of solving the problems Ershad himself created many new problems during his tenure from 1982 to 1990.

Military Coup: Government of Gen. Ershad

Lt. General Hussein Mohammad Ershad who took power forcefully in 1982 ruled Bangladesh till 1990. He was the Chief Martial Law Administrator till 1983 and from 11 December, 1983 to 6 December 1990 he remained as the President. For a short period of time Ershad made Justice Ahsan Uddin (from 27 March, 1982 to 10 December, 1983) the country's President. He did not hesitate to remove him at his convenient time. In the meantime he dissolved the Assembly.

Reformation of Administration

After coming to power Ershad attempted to take the control over civil administration. On 28 April 1982, he formed a committee to re-organize the administration. On the basis of the suggestions of this committee he altered some frame work of the administration.

A. **Upazila:** General Ershad's regime turned the thanas of the country into upazillas. The plan was that under the elected representatives' the bureaucrat would perform and implement the administrative work of the local government. In the first phase, 45 thanas were upgraded to upazilas on 7 November 1982. Eventually 460 thanas were turned into upozillas. The name of the administrative unit 'thana' was changed to 'upazilla' on 14 March, 1983.

B. **Sub-division Declared as District:** In order to decentralize the administration, the Ershad government upgraded existing Sub-divisions (Mohokuma) into districts. Thus, Bangladesh was divided into 64 districts.

C. **Reform of the Judiciary System:** Some important changes were made in the Judiciary system too. Munsef court and Magistracy were established in upazillas. Permanent benches of the High Court were established in Rangpur, Jessore, Barisal, Comilla, Chittagong and Sylhet. Later the Supreme Court decreed those benches illegal and the High Court was restored to its earlier position.

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Ershad took some steps to reform some other sectors including education, agriculture, land, drug policy. But general people did not support the policies considering them anti-people. It was because the mass people did not get any benefit out of them. With a view to establishing supremacy over public bureaucracy Ershad also appointed army officers frequently in different sectors of public administration.

Development Programmes

Ershad tried to establish himself as a public oriented leader. By using government media and by holding meetings, he wanted to show that his development programme aimed at changing the condition of the masses in the rural areas. He announced an 18-point program on 17 March, 1983 for the welfare of the people. This programme included his vision about national unity, food, clothing, housing, employment, foreign policy and others.

The economic condition of the country was not at all satisfactory during his period though he publicized heavily his development programmes through government television, radio and newspapers. The desired development could not be achieved because of corruption and limitless plundering. During Ershad's time the dependence on foreign aid increased disappointedly. The 65% foreign aid dependency of the 1980-81 budgets rose up to 126.3% in 1988-89. Army and civil bureaucrats as well as defected politicians were benefitted most from the culture of loan defaulters in his time. All parameters of economic development such as food production, GDP, GNP all showed a downward trend. But he increased the defense budget. He provided more amenities and facilities for the army personnel to strengthen the base of his power.

International Relations

Ershad did not bring about any new changes in Bangladesh's relations with the outside world. He followed the paths of General Zia. He took further initiatives to improve relations with China rather than with India. Especially in military training, arms and ammunition, he relied more on China. He maintained cordial relations with the Muslim world, including Pakistan, Saudi Arabia, and Iraq. But he was too heavily pro-US. He even expelled a Russian diplomat from Dhaka to satisfy the US. He tried to ease tensions with India. However, he did not take any initiative to find solutions to the existing problems with India.

One of his major successes in international relations was forming the SAARC. Seven neighburing countries in South Asia came together and formed the South Asian Association for Regional Cooperation (SAARC). The first summit of this organization was held in Dhaka in December 1985.

Referendum

To legitimize his power, Ershad, like many other army rulers, made arrangements for a referendum. He could not hold presidential or parliamentary elections due to opposition from the political parties. At last in 1985, on 21 March he held a referendum. People had no interest in this referendum. Yet, Ershad got 94.14% of the votes cast. Due to the conspiracy of the civil-military bureaucracy, Ershad managed to get this huge number of votes.

Forming Political Party

Ershad realised the need of a political party to strengthen his power. He formed Janadal, a new political organization, in July 1984. Under the banner of this political party some other fronts such as New Bangla Student Society, New Bangla Youth Committee, New Bangla Labor Federation, etc. were formed. In fact, Janadal was formed with a combination of political opportunists and defectors of other parties. Later he formed Jatiyo Front on 16 August, 1985. A few political parties and leaders with no public support joined his front. Finally, on January 1, 1986, General Ershad formed his own political party - Jatiyo Party.

Election

The third parliamentary election was held on 7 May, 1986. 28 political parties, including Jatiyo Party, Awami league-led 8-party alliance, and Jamaat-e- Islami took part in the election. The BNP-led 7-party alliance boycotted the election. Jatiyo Party won the election by getting 153 seats out of 300. Awami League became the 2nd largest party by securing 76 seats. Awami League and other political parties raised charges of a media coup and rigging against Ershad. Election observers also supported these allegations. A presidential election was held on 15 October 1986. All the main political parties boycotted the election. Ershad was declared the President in this farcical election.

Islam as State Religion

General Ershad, through the eighth amendment of the constitution, made Islam the state religion. By this amendment he wanted to have the support of the pro-Islamic parties. He amended the constitution only for some political gains. It is to be said that making Islam the state religion went against the spirit of the great War of Liberation.

Demonstration Against Autocratic Rule

After the liberation General Ershad was the ruler who had to face opposition form the students and public as well as demonstration hartal, etc. Students had a vital role in the anti- Ershad movement between 1982 and 1990. Dhaka University students played

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important roles in any activities against the military rule in this regard. This is why Ershad closed down Dhaka University as well as other universities sine die at different times.

Political parties formed different alliances in the anti-Ershad movement. Under the leadership of Sheikh Hasina, Awami League formed an alliance with 8 political parties. Under Rashed Khan Menon, the leftists groups formed a 5 party alliance. (Later these two alliances merged to 15 parties' alliance). On the other hand, BNP Chairperson Begum Khaleda Zia led a 7-parties alliance.

To curb the movement Ershad took the paths of suppression, repressions, tortures, and killings. Things like opening fire directly on processions or driving trucks over the protestors happened many times. On 15 February, 1983 Zafar, Jainal and Mozzamel were killed in police firing, and many political leaders were arrested.

The new student wing of Ershad, Notun Bangla Chatra Samaj also launched terrorist activities to suppress the student movement. Roufan Bosunia, a student of Dhaka University, was killed by the Ershad's student front. At this juncture 22 student fronts jointly formed Shorbodoliyo Chatro Sangram Parisad to accelerate the anti-Ershad movement.

In the middle of 1987 all the parties realized that the movement will not be successful until common programmes are taken. In fact, right after the parliamentary and the presidential elections in 1986, all the political parties, general mass and the civil society burst into anger.

Opposition parties started vigorous mass movement for the resignation of Ershad and for a free and fair election. The parliament had to be dissolved in December when all the opposition parliament members resigned together from the parliament in 1987. The 4th parliamentary election was arranged on March 3, 1988.

All the major political parties, including Awami League and BNP, boycotted the election. In this farcical election, without any voter and participation of any political party, Ershad's Jatiyo Party won by getting 251 seats.

Under the leadership of the Government back leader A.S.M. Abdur Rab, the Sommilito Birodhi Dal (combined opposition parties) COP got 19 seats. Among the rest of the seats, JSD (Siraj) won 3 seats, Freedom Party won 2 and the independent candidates bagged 25 seats.

Mass Movement of 1990 and Downfall of General Ershad

During the reign of almost nine years, Ershad had to struggle against the demonstrations from the opposition. 15 party alliances under Awami League, 7 party alliance under BNP, Sramik Karmachari Okya Parisad (SKOP), Ainjibi Samanwai Parisad, Sammilito Sangskritik Jote, Farmers society ignited anti-Ershad movement and spread the movement to remote areas of the country.

Inactivity prevailed in the administration due to ofhartals and blockades. At one point of the demonstration, on 10 November 1987, Nur Hossain was killed at the zero point near GPO. On the front and back of his body was written respectively 'Gonotontro Mukti Pak, Soiracher Nipat Jak' (Let democracy be free', 'Let the autocrat fall down'. The mass became more agitated from his death.

Sheikh Hasina and Khaleda Zia were arrested on 12 November 1987 and Ershad government declared emergency on 27 November across the country. During a public meeting of Sheikh Hasina in Chittagong on 24 January 1988, police fired openly and indiscriminately on the public. She escaped death narrowly.

The whole country became agitated out of this issue. The siege of the secretariat on 10 October 1988 by the alliances and political parties made the political situation even worse. On that day, 5 persons were killed and more than three hundred were wounded. In the sequel of demonstration, in the year 1990 on 27 November Dr. Shamsul Alam khan Milon was killed at the corner of TSC in Dhaka University and the anti Ershad movement turned into mass up rising.

On this day, the government announced emergency and imposed curfew. The publications of newspapers were shut down by the journalists. The students and teachers of Dhaka University brought out processions by disobeying the emergency and curfew imposed by Ershad on 27 November.

Public took control over the roads and streets. Dhaka became a city of processions. Under these circumstances, Shahabuddin Ahmed, the Chief Justice of the High Court was made the Chief of interim government according to the outline given by the three political alliances.

Ershad was forced to hand over the power to an interim Government headed by Justice Shahabuddin, on 6th December, 1990. Ershad's long autocratic rule came to an end because of the mass movement of the students and the common people.

Exercise

Multiple Choice Questions

1. Who proclaimed 'Indemnity Bill' in 1975?

a. Khondoker Mushtaq Ahmed
b) General Ziaur Rahman
c) Brigadier Khaled Musharraf
d) Justice Sayem

2. What special strategy did Ziaur Rahman take to consolidate his power?

a. Increasing the military budget;
b. Introducing an internal political system;
c. Taking initiative to form SAARC.

Which one in below is correct?

a. i
b ii and iii
c i and ii
d) i ,ii, and iii

Read the passage below and answer question 3 and question 4

After seizing power to rule the country the undemocratic government legitimizes work such as mass killing, taking power in an undemocratic way, etc, and provides protection and legality to the work done by its like minded people. In that way, an amended law is made in the parliament to block the trial of the crimes.

3. Which amendment of Bangladesh relates to the activities said in the stem or the above text?

a) First
b) Second
c) Fourth
d) Fifth

4. Through this amendment -

i. the rule of law was blocked;
ii. the image of the international community was damaged;
iii. the social life of people was affected.

Which one in below is correct?

a) i
b) i and ii
c) i and iii
d) i ,ii and iii

Creative question

1. Alene was bewildered by watching an anti-military and mass movement movie. Due to the military oppression people were suppressed and confined. As a result, political parties, general people, farmers, labourers, lawyers, doctors and cultural units started agitation. They had the slogans of freedom of democracy. Nothing could stop them–not even the bullets of the police. Moreover, these oppressive measures made public more agitated and processions were seen throughout the country.

   a. Who established Upazilla system?
   b. What do you understand by 'Indemnity Law'?
   c. The stem reflects characteristic features of a certain movement in post-independent Bangladesh. Explain what movement is it?
   d. Evaluate the statement ' Democracy was freed through this movement'.

The End

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Academic Year

9-10 History

দারিদ্র্যমুক্ত বাংলাদেশ গড়তে হলে শিক্ষা গ্রহণ করতে হবে

– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

মুক্তিযোদ্ধারা দেশের শ্রেষ্ঠ সন্তান

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে ১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন

Ministry of Education

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